

Gal 70 H.C.
The Christian Sacrifice explained,

I N A
C H A R G E

Delivered in part to the

Middlesex Clergy

At St. Clement - Danes,

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To which is added

An A P P E N D I X.

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to His MAJESTY.

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Reverend Brethren,



THE Sacrament of the *Eucharist* has for some Time been the Subject of Debate amongst us, and appears to be so still, in some Measure; particularly with regard to the *sacrificial* Part of it. As it is a *federal* Rite between God and Man, so it must be supposed to carry in it something that *God gives to us*, and something also that *we give, or present, to God*. These are, as it were, the two *integral* Parts of that Holy Ceremony: The former may properly be called the *sacramental* Part, and the latter, the *sacrificial*. Any great Mistake concerning either, may be of very ill Consequence to the main Thing: For, if we either mistake the nature of God's *engagements* towards us, or the nature of our *engagements* towards God, in that sacred Solemnity, we so far defeat the great Ends and Uses of it, and prejudice ourselves in so doing.

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A Question was unhappily raised amongst us, about an Hundred Years ago, Whether the *material Elements* of the Eucharist were properly the *Christian Sacrifice*. From thence arose some Debate; which however lasted not long, nor spread very far. But at the Beginning of this present Century, the same Question was again brought up, and the Debate revived, with some warmth; and it is not altogether extinct even at this Day.

Those who shall look narrowly into the Heart of that Dispute, may see reason to judge, that a great Part of it arose from some *Confusion* of Ideas, or *Ambiguity* of Terms; more particularly, to the want of settling the *Definitions* of *Sacrifice* by certain Rules, such as might satisfy reasonable Men on Both Sides.

How that *Confusion* at first arose, may perhaps be learned, by looking back as far as to *Bellarmino* about 1590, or however as far as to the *Council of Trent*, about Thirty Years higher. Before that Time, things were much clearer so far as concerned this Article. No body almost doubted but that the old *Definitions* of *Sacrifice* were right, and that *spiritual* Sacrifice was true and proper Sacrifice, yea the most proper of Any.

Spiritual Sacrifice is St. *Peter's* Phrase^a: And it agrees with St. *Paul's* Phrase of *reasonable Service*^b: And both of them fall in with our Lord's own Phrase, of *worshipping God in Spi-*

^a 1 Pet. ii. 5.

^b Rom. xii. 1.

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rit and in *Truth*^c. It is serving God in *newness* of *Spirit*, not in the *oldness* of the *Letter*^d. It is offering him *true* Sacrifice, and *direct* Homage, as opposed to *legal* and *typical*, in order to come at *true* and *direct* Expiation, without the previous Covers or Shadows of *legal* and *typical* Expiations, which reached only to the *purifying* of the *Flesh*, not to the *purging* of the *Conscience*^e. This kind of Sacrifice called *spiritual*, does not mean *mental* Service only, but takes in *mental*, *vocal*, and *manual*, the Service of the *Heart*, *Mouth*, and *Hand*; all *true* and *direct* Service, *Bodily*^f Service, as well as any other, since we ought to serve God with our *Bodies*, as well as our *Souls*. Such is the nature and quality of what *Scripture* and the *Antients* call *spiritual* Sacrifice, as opposed to the outward *Letter*. Such Services have obtained the name of *Sacrifice* ever since *David's* time^g, warranted by God himself, under the *old* Testament, and *new*. The *Jews* before Christ and since^h, have frequently used the name of *Sacrifice* in the same *spiritual* Sense. The very *Pagans* were proud to borrow the same way

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of

^c John iv. 23. See *Dodwell* on Instrum. Musick, p. 31. *Stillingfleet*, Sermon. 39. p. 602. *Scot*, Vol. iv. Sermon. 4.

^d Rom. vii. 6.

^e Heb. ix. 13, 14, 9.

^f Rom. xii. 1. — 1 Cor. vi. 20.

^g They are emphatically styled *Sacrifices of God* (Psal. li. 17.) as being the fittest *Presents*, or *Gifts* to him, the most acceptable *Offerings*.

^h Vid. *Vitringa* de vet. Synag. in Proleg. p. 40, 41. *Philopassim*. *Justin Mart.* dial. p. 387.

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of speaking ⁱ from Jews and Christians: So that *Custom of Language* has not run altogether on the Side of *material* Sacrifice. It may rather be said, that the Custom of *Christian Language*, not only in the *new* Testament, but also, in the Church-Writers, has run on the Side of *spiritual* Sacrifice, without giving the least Hint that it was not *true* Sacrifice, or not Sacrifice properly so called.

St. *Austin's* Definition of true and Christian Sacrifice ^k is well known, and need not here be repeated. He spoke the Sense of the Churches before him: And the *Schools*, after him, followed him in the same. *Aquinas*, at the Head of the *Schoolmen*, may here speak for the rest: He determines, that a Sacrifice, properly, is any thing performed for God's sole and due Honour, in order to *appease* him ^l. He plainly makes

ⁱ *Porphyrius* de Abstin. L. ii. Sect. 34. conf. *Euseb.* præp. Evangel. L. iv. c. 9, 10, 11, 12, 13, 14. xiii. c. 13. *Clem. Alex. Strom.* v. p. 686. ed: ox. Even *Plato*, long before Christianity, had defined *Sacrifice* to mean a *Present* to the Divine Majesty; not confining it, so far as appears, to *material*, but leaving it *at large*, so as to comprehend either *material* or *spiritual*. See my *Review*. p. 474.

^k Verum Sacrificium est omne opus quod agitur ut sancta societate inhæreamus deo, relatum scilicet ad illum Finem Boni quo veraciter beati esse possimus. *Augustin.* de civit. dei. L. x. c. 6. p. 242. Tom. vii. Ed. Bened.

Compare my *Review*. p. 472

^l Dicendum, quod Sacrificium propriè dicitur: *Aliquid factum in bonorem propriè deo debitum ad eum placandum.* Et inde est quod *Augustinus* dicit, *verum Sacrificium est*, &c. Christus autem, ut ibidem subditur, seipsum obtulit in passione pro nobis. Et hoc ipsum opus, quod voluntarie passionem sustinuit, deo maxime acceptum fuit, utpote ex *Charitate* maxime proveniens: Unde manifestum est, quod *Passio Christi* fuerit *verum Sacrificium*. *Aquin.* Summ. par. iii. Q. 48.

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makes it a *Work*, or *Service*, not a *material Thing*: And by that very Rule, he determin'd, that the *Sacrifice of the Cross* was a *true Sacrifice*; which Expression implies both *proper* and *acceptable*. This Notion of Sacrifice prevailed in that Century, and in the Centuries following, and was admitted by the early *Reformers* ^m; and even by *Romanists* also, as low as the Year 1556, or yet lower. *Alphonsus a Castro*, of that Time, a zealous *Romanist*, in a famous Book (which between 1534 and 1556, had gone thro' ten or more Editions) declared his full Agreement with *Calvin*, so far as concerned the Definition of *true Sacrifice*, conformable to *St. Austin's* ⁿ. Even *Bellarmino* acknowledged, above Thirty Years after, that some noted Doctor of the *Roman Church* still adhered to the same Definition ^o. So that *spiritual* Sacrifice was not yet entirely excluded as *improper*, *metaphorical*, and *nominal*, among the *Romanists* themselves; neither was it hitherto a *ruled* Point amongst them, that *material Thing* was essential to the Nature, Notion, or Definition of *true* and *proper Sacrifice*. How that came about afterwards, we shall see presently.

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^m Vid. *Melancthon*. de Missa. p. 195. In *Malachi*, p. 545, Tom. ii.

ⁿ After reciting *Austin's* Definition, he proceeds;

Hæc Augustinus, ex quibus verbis aperte colligitur *omne opus bonum* quod deo offertur, esse *veram Sacrificiam*, & hanc definitionem ipsemet *Calvinus* admittit — ex cujus verbis constat, inter nos & illum de *veri sacrificii* definitione convenire. *Alphons. a Castro*. Adv. Hæres. L. x. p. 75. Edit. 1565.

^o *Bellarmin*: de Miss. L. 1. c. 2. p. 710.

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The *Romanists*, wanting Arguments to support their *Mass-Sacrifice*, thought of this Presence, among others, that either their *Mass* must be the *Sacrifice of the Church*, or the Church had really none : And so if the Protestants resolved to throw off the *Mass*, they would be left without a *Sacrifice*, without an *Altar*, without a *Priesthood*, and be no longer a Church ^p. The Protestants had two very just Answers to make, which were much the same with what the *primitive Christians* had before made to the *Pagans*, when the like had been objected to them. The first was, that *Christ himself* was the *Church's Sacrifice* ^q, considered in a *passive* Sense, as commemorated, applied, and participated in the Eucharist. The second was, that they had Sacrifices besides, in the *Active* Sense, Sacrifices of their *own* to offer, visibly, publickly, and by sacerdotal Hands, in the Eucharist : Which Sacrifices were their *Prayers*, and *Praises*, and *Commemorations* ^r; *Eucharistic*

^p *Alphonf. a Castro*. L. x. p. 74. Conf. *Bellarmin: de Missa*. L. i. c. 20.

^q Vid. *Clem. Alex.* p. 688, 836. Ed. Ox.

Euseb. Demonstr. Evan. p. 38.

Augustin. Tom. iv. p. 1462. Ed. Bened.

Gregorius M. Tom. ii. p. 472. Ed. Bened.

Cyrill. Alex. contr. Jul. L. ix.

^r *Justin Martyr* p. 14, 19, 387, 389. Ed. Thirlb.

Clem. Alex. 686, 836, 848, 849, 850, 860. Ed. Ox.

Origen. Tom. ii. 210, 311, 191, 205, 243, 363, 418, 563, Ed. Bened.

Euseb. Dem. Evang. p. 20, 21, 23.

Tertullian, p. 69, 188, 330. Rigalt.

Cyprian Ep. 77. p. 159. Ed. Bened.

Hilarius. Pictav. p. 154, 228, 535.

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stick Sacrifices, properly, tho' *propitiatory* also in a qualified Sense. The Council of *Trent*, in 1562, endeavoured to obviate both those Answers^s: And *Bellarmino*, afterwards undertook formally to confute them. The *Romanists* had no way left but to affirm stoutly, and to endeavour weakly to prove, that the *two* Things which the *Protestants* insisted upon, did neither singly, nor both together amount to *true* and *proper* Sacrifice. Here began all the Subtilities, and thorny Perplexities, which have darkened the Subject ever since; and which must, I conceive, be thrown off, (together with the *new* and *false* Definitions, which came in with them) if ever we hope to *clear* the Subject effectually, and to set it upon its true and antient *Basis*.

I shall pass over *Bellarmino's* trifling Exceptions to the Protestant *Sacrifice*, (meaning the *grand Sacrifice*) considered in the *passive* Sense. It is self-evident, that while we have *Christ*, we want neither *Sacrifice*, *Altar*, nor *Priest*; for, in him we have all: And if he is the
Head,

Basil. Tom. iii. p. 52. Ed. Bened.

Chrysostom. Tom. v. 231, 316, 503. Ed. Bened.

Hieronym. Tom. ii. 186, 250, 254. Tom. iii. 15, 1122, 1420. Ed. Bened.

Augustin. Tom. ii. 439. iv. 14, 473, 455, 527, 498, 1026, 1113. vii. 240. Bened.

And compare my *Review*, c. xii.

^s Si quis dixerit in Missa non offerri deo *verum & proprium* Sacrificium, aut quod offerri non sit aliud quam nobis *Christum ad manducandum dari*, Anathema sit.—Si quis dixerit Missæ Sacrificium tantum esse *Laudis & Gratiarum Actionis*, aut nudam *Commemorationem* Sacrificii in cruce peracti, non autem *propitiatorium*, Anathema sit. *Concil. Trid. Sess. 22. Can. 1. 3.*

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Head, and we the *Body*, there is *the Church*. Had we no *active* Sacrifice at all, yet so long as we are empowered, by divine Commission, to convey the *Blessings* ^t of the *great Sacrifice* to as many as are *worthy*, we therein exercise an honourable *Priesthood* ^u, and may be said to *magnify our Office*. But waving that Consideration at present, for the sake of Brevity, I shall proceed to examine what *Bellarmino* has objected to our *Sacrifices* considered in the *active* Sense, and to enquire by what kind of Logick he attempted to discard all *spiritual* Sacrifices, under the Notion of *improper, metaphorical, nominal* Sacrifices, or, in short, *no Sacrifices*.

1. He pleads, that Scripture *opposes* good Works to Sacrifice; as particularly in *Hosea* vi. 6. *I will have Mercy and not Sacrifice*: Therefore good Works are not Sacrifice *properly* so called ^x. But St. *Austin* long before had sufficiently obviated that Pretence, by observing, that Scripture, in such Instances, had only *opposed* one kind of Sacrifice to another kind, *symbolical* to *real*, *typical* to *true*, *Shadow* to *Sub-*

^t *Blessing* was a considerable Part of the sacerdotal Office in the *Aaronical Priesthood*. Numb. vi. 23—27. Deut. x. 8. xxi. 5.

^u Some of the elder *Romanists* acknowledged this to be *sufficient*. Satis est, ut vere & proprie sit Sacrificium, quod mors Christi ita nunc ad peccati Remissionem applicetur, ac si nunc Ipse Christus moreretur. *Cānus*, Loc. Theol. L. xii. c. 12.

^x *Bellarmino*: de Missa. L. i. c. 2. p. 710.

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Substance γ. God rejected the *Sign*, which had almost engrossed the *Name*, and pointed out the *Thing signified*; which more justly deserved to be called *Sacrifice*. So, it was not opposing *Sacrifice* to *no Sacrifice*, but *legal Sacrifice* to *evangelical*. Such was St. *Austin's* Solution of the objected Difficulty: And it appears to be very just and solid, sufficiently confirmed both by the old Testament and new.

2. *Bellarmino's* next Pretence is, that in every Sacrifice, *properly* so called, there must be some *sensible Thing* offered; because St. *Paul* has intimated, that a Priest must have *somewhat* to offer. *Heb. viii. 3.*^z But St. *Paul* says *somewhat*, not some *sensible Thing*. And certainly, if a Man offers Prayers, Lauds, good Works, &c. he offers *somewhat*, yea and somewhat *sensible* too: For *publick* Prayers, especially, are open to the *Sense* of Hearing, and *publick* Performances to more *Senses* than one. Therefore the *Service* may be the Sacrifice, not the *material Things*:

γ Per hoc ubi scriptum est, *Misericordiam volo quam Sacrificium*, nihil aliud quam *Sacrificio Sacrificium* prælatum oportet intelligi: Quoniam illud quod ab omnibus appellatur *Sacrificium* *Signum* est *veri Sacrificii*. Porro autem *Misericordia* est *verum Sacrificium*. *Augustin de Civ. Dei. L. x. c. 5.*

N. B. In Explication of what *Austin* says, *quod ab omnibus, &c.* it may be noted, that he did not take the *vulgar Language* for the *best*, or the *only Rule* of *Propriety*: He observes elsewhere (*de verb. dom. Serm. 53.*) that almost all call the *Sacrament*, (that is, *Sign* of the Body) the *Body*. *Pene quidem Sacramentum omnes corpus ejus dicunt.* And yet he did not think that the *Sign* was more *properly* the *Body*, than the *Body* itself, but quite otherwise.

^z *Bellarmin: ibid. p. 711.*

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Things: And such Service being *Evangelical* (not *legal* or *typical*,) is *spiritual* Sacrifice.

3. The Cardinal has a third Argument about *elicitæ Acts*; which being highly metaphysical and fanciful, I chuse rather to pass it off without further Answer, than to offend your Ears with it.

4. A fourth Pretence is, that the Sacrifice of the Church being but *one*, the *spiritual* Sacrifices, which are *many*, cannot be that *one* Sacrifice. Here he quotes *Austin*, *Pope Leo*, and *Chrysostom*, to prove that the Church's Sacrifice is but *one*, and *that one* the Eucharist^a. He might have spared the Labour, because the same Fathers assert the Sacrifice of the Eucharist to be both *one* and *many*, diversly considered: One *complicated Sacrifice*, taking in the *whole Action*; *many* Sacrifices, if distinctly viewed under the several Particulars. And tho' the Eucharist might by common Use come to be called emphatically, *The Sacrifice*, as being most *observable*, or most *excellent*, or as comprehending *more* Sacrifices in one, than any other Service did, yet it does not from thence follow that the other less observable or less considerable Sacrifices were not properly Sacrifices. For, has not the same Eucharist, in vulgar Speech, and by Custom, come to be *emphatically* called, *The Sacrament*, as if there were no other Sacrament? And yet certain it is, that Baptism is as *properly* a Sacrament as the other. *Emphatical Appellations*

^a *Bellarmin*: *ibid.* 712.

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lations therefore are rather Marks of the *Excellency* or *Notoriety* of a thing, than of strict *propriety* of Speech. But I return to *Bellarmino*.

5. A Fifth Pretence is, that *spiritual* Sacrifices, being common both to Clergy and Laiety, require no *proper Priesthood*, and therefore cannot be justly esteemed *proper* Sacrifices: For, *proper* Sacrifice and *proper* Priesthood, being Relatives, must stand or fall together^b. To which it may be answered, that even *Lay-Christians*, considered as *offering* spiritual Sacrifices, are so far *Priests*, according to the Doctrine of the New Testament, confirmed by Catholick Antiquity^c. But waving that nicety (as some may call it) yet certainly when spiritual Sacrifices are offered up by *Priests*, divinely commissioned, and in the Face of a Christian Congregation, They are then as *proper* Sacrifices, as any other are, or can be: And this is sufficient to our purpose. Let the *Eucharist* therefore, duly administred by *sacerdotal* Officers, be admitted as a Sacrifice *properly* so called, but of the *Spiritual* kind, and we desire nothing further. If a *Sacerdotal* oblation of the People's *Loaf* and *Wine* can be thought sufficient to convert them into *proper* Sacrifices, tho' they had nothing at all of a *Sacrificial* nature in them before such oblation; surely the like *Sacerdotal* oblation may much more convert the people's *Prayers*, *Praises*, and devout *Services* (which previously had something of a *Sacrificial* nature

^b *Bellarmin*: *ibid.* 712.

^c See my *Review*, p. 533.

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ture in them) into *real* and *proper* Sacrifices, yea the *properest* of any ^d. Why then must our *Spiritual* Offerings be set aside as of no account in respect of *proper* Sacrifice, only to take in other Things of much *lower* account then they? Why should we take in those *meaner* Things at all, as *Sacrifices*, into our *pure* Offerings, which are much better without them, and can only be defiled by such an Heterogeneous mixture of *Legal* and *Evangelical*? Let the Elements be *Signs*, (as they really are) of the Sacrifice which we *offer*, as they are also *Signs* of the Sacrifice whereof we *participate*: That appears to be the *end* and *use* of them (and *great* use it is) and seems to be all the Honour which God ever intended them. To be plainer, we our selves are the *Sacrifice offered* by those ^c Symbols; and the Victim of the Cross is the *Sacrifice participated* by the same Symbols. But I proceed.

6. It is farther argued against *Spiritual* Sacrifices, that they require no *proper* Altar, as all

^d This Matter is briefly and accurately expressed by our very learned and judicious Bp. Montague.

In Lege Christi sunt Sacerdotes, non tantum illa *laxa* Significatione, qua quotquot Jesu Christi sumus ἐκκλησιαστικοί, (*Christiani nominati*) sumus etiam & dicimur Sacerdotes, sed & illa magis *stricta*, qua qui Populo Acquisitionis præsumunt ἐκκλησιαστικῶν, καὶ τοῦ Θεοῦ, Dei sunt & Populi *pastores*. ————— Habemus autem & Altare, ad quod offerimus Oblationes & Sacrificia Commemorationis, Laudationis, Orationis, Nos, Nostra Deo, per Sacerdotem. Montague: Orig. Tom. ii. p. 313.

^c The Sacrifice of the Cross, or Christ himself, may also be said to be *offered* in the Eucharist. But then it means only offered to *view*, or offered to *divine Consideration*: That is, *represented* before God, Angels and Men, and *pleaded* before God as what we claim to; not offered again in *Sacrifice*. See Field. on the Church, p. 204, 205. And my Review, p. 525.

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all *proper* Sacrifices do: Therefore They are not *proper* Sacrifices ^f. This Argument is faulty, more ways than one. For, 1. It can never be proved, that *Sacrifices* and *Altars* are such inseparable *Relatives*, that one may not subsist without the other. An *Altar* seems to be rather a *circumstance* of convenience, or decency, than *essential* to Sacrifice. It was accidental to the *Jewish* Sacrifices, that they needed *Altars*: And the reason was not because *all* *Sacrifices* must have *Altars*, but because Sacrifices of *such a kind* could not be performed without them; otherwise, an *Altar* appears no more necessary to a *Sacrifice*, considered at large, than a *Case* or a *Plate*, a *Pix* or a *Patin* is to a *Gift*, or *Present*. 2. Besides, how will it be made appear that the *Table* on which our Lord consecrated the Eucharist, or the *Cross* on which he suffered, was *properly* and *previously* an *Altar*? The Cardinal's Argument proves too much to prove any Thing: For, it does not only strike at the *Spiritual* Sacrifices, but at the *Mass-Sacrifice* too, and even at the *Sacrifice of the Cross*, which had no *proper* *Altar* g. But if
it

^f *Bellarmin*: *ibid.* 712, 713.

^g Some make the *Cross* it self the *Altar*, which has been the current way of speaking from *Origen* of the third Century. Others say, the *divine Nature* of our Lord was the *Altar*, grounding it upon *Hebr.* ix. 14. Others take in *Both*, in different respects: But neither of them seems to have been an *Altar* in strict propriety of speech, but rather in the way of *Analogy*, or *Resemblance*. This Article has been minutely discuss'd by

Gloppenburg. *Opp.* vol. i. p. 82. &c.

Witsius. *Miscellan.* T. i. p. 509. In *Symb. Apostol.* p. 146.

Vitringa. *Obs. Sacr.* L. ii. c. 13. L. iv. c. 15.

Deylingius. *Obs. Sacr.* Tom. ii. p. 393. *Miscellan.* 559, 567.

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it be said, that both the *Table* and the *Cross* were proper *Altars*, as being the *Seats* of proper *Sacrifices*, then whatever is the *Seat* of a spiritual Sacrifice (which we now suppose to be proper) will by parity of reason, be a spiritual *Altar* also, and *proper* in its kind: So then, take the Thing either way, the Argument is frivolous, and concludes nothing ^h. I have now run thro' the Cardinal's subtilties on this Head; excepting that some notice remains to be taken of his artful contrivance to elude St. *Austin's* definition of Sacrifice, and therewith all the old definitions which had obtained in the Church for 1500 Years before.

7. He pretends, that that Father defined only *true Sacrifice*, not *proper Sacrifice*; and that therefore his definition comes not up to the point in hand: *Good works* may be true *Sacrifices*, in St. *Austin's* sense, but they will be *improper, metaphorical, or nominal* only, notwithstanding ⁱ. This is the substance of the Pretext, laid down in its full Force, and it will require a clear and distinct Answer. First, I may take notice, that it is very odd, in this Case especially, to make a distinction between *true* and *proper*, and to *oppose* one to the other.

St. *Austin*,

^h The Lord's Table is by the Ancients frequently called an *Altar*, as being the *Seat* of the Elements, and so an *Altar* in the same *metonymical* meaning, as the Elements were *Body and Blood*, or the *Grand Sacrifice* itself. The Lord's Table might also more *properly* be called an *Altar*, as being that from which, or at which, prayers and praises, and commemorations (*spiritual Sacrifices*) were offered. See my *Review*. p. 509.

ⁱ *Bellarmin*: *ibid.* p. 713. *conf. Vasquez*, T. iii. 507. *Suarez* Tom. iii. 886. *Bapt. Scortia*. p. 18.

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St. *Austin*, most undoubtedly, intended, under the word *true*, to take in all *Christian*, all *Evangelical*, all *Salutary* or *Acceptable*, yea all *Allowable* Sacrifices: And what can it signify to talk of any *proper* Sacrifice (*Jewish*, suppose, or *Pagan*) as opposed to *true*, so long as such *proper* Sacrifice is no Sacrifice at all in *Christian* account, but a *Sacrilege* rather, or a *Profanation*? But I answer farther, that there is no reason to imagine that St. *Austin* did not intend to include *proper* under the word *true*. It would not have been sufficient to his purpose to have said *proper* Sacrifice, because *Jewish* and *Pagan* Sacrifices might come under the same Appellation: But he chose the word *true*, as carrying in it more than *proper*, and as expressing *proper* and *salutary*, or *authorized*, both in one. As *true Religion* implies both *proper* and *authorized Religion*, and as *true Worship* implies the like; so *true Sacrifice* implies both *propriety* as to the *Name*, and *Truth* as to the Thing ^k.

The Point may be farther argued from hence, that the ancient Fathers did not only call spiritual Sacrifices *real* and *true* ^l, but they looked

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upon

^k In this Sense St. *Austin* called our Lord's Sacrifice *true*: Contr. *Fausst*. L. xx. c. 18. xxii. 17. contr. advers. Leg. &c. L. i. c. 18.

^l *Justin*. Dial. p. 389. Ed. Thirlb.

Irenæus. L. iv. c. 17. p. 248. Ed. Bened.

Origen. Tom. ii. p. 362. Ed. Bened.

Clem. Alex. P. 686. Ed. Ox.

Laëtant. Epit. 169, 204, 205. Edit. Dav.

Philastrius. Hær. c. 109. p. 221. Ed. Fabr.

Hieronym. in Amos, c. v. p. 1420. Ed. Bened.

Augustin. Tom. x. p. 94, 242, 243, 256. Ed. Bened.

Gregor. Magn. Dial. L. iv. c. 59. p. 472. Ed. Bened.

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upon them as the *best*, the *noblest*, the most *perfect* Sacrifices, the most *suitable* and *proper* Gifts, or Presents that could be offered to the divine Majesty^m: And they never dropped any Hints of their being either *improper* or *metaphorical*. The *Romanists* knew this very well; and it may be useful to observe their exquisite Subtilty in this Argument. For, after they have exploded, with a kind of popular Clamour, all that the Fathers ever called *true* Sacrifice, under the opprobrious Name of *improper* and *metaphorical*ⁿ, and have raised an Odium against Protestants for admitting no other, then, (as if they had forgot all that they had been before doing) they fetch a Round, and come upon us with the *high* and *emphatical* Expressions of the *Fathers*, asking, how we can be so dull as to understand them of *metaphorical*, *nominal* Sacrifices^o? Yet we are very certain, that all those *high* Expressions of the *Fathers* belong'd only
to

^m *Justin*. Dial. p. 387.

Athenagoras. p. 48, 49. Ed. Ox.

Clem. Alex. p. 836, 848, 849, 860.

Tertullian. Apol. C. 30. *De Orat*. c. 27, 28.

Minuc. Felix. Sect. 32. p. 183.

Cyprian. Ep. 77. p. 159. Ed. Bened.

Lactantius. Epit. c. 58. *de vero cultu*. L. vi. c. 24, 25.

Eusebius. *Demonstr*. p. 40.

Hilarius. Pictav. p. 154. Ed. Bened.

Basil. Tom. iii. p. 207. Ed. Bened.

Nazianzen. Tom. i. p. 38, 484.

Cbrysoftom. Tom. v. 20, 231, 316, 503. vii. 216. Ed. Bened.

Augustin. Tom. v. 268. *de Civit. Dei*. L. x. C. 20. L. xix. C. 23.

Isidorus. Pelus. L. iii. Ep. 75.

ⁿ Vide *Suarez*. Tom. iii. p. 886, 891, 892, 893, 896.

^o Vide *Petavius*. *Eccl. Dogm*. Tom. iii. p. 130.

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to *spiritual* Sacrifices; the very same that *Belarmine* and the rest discard as *improper*, and *metaphorical*.

But they here play fast and loose with us: First, pretending that the *true* and *noble* Sacrifices of the Ancients did not mean *proper* ones, in order to discard the *old* Definitions; and then again, (to serve another turn) pretending that those very Sacrifices must have been *proper* (not *metaphorical*) because the Fathers so highly esteemed them, and spake so honourably of them. In short, the whole Artifice terminates in this, that the self-same Sacrifices as admitted by *Protestants* shall be called *metaphorical*, in order to disgrace the *Protestant* Cause, but shall be called *proper* and *true* as admitted by the *Fathers*, in order to keep up some Shew of Agreement in this Article with *Antiquity*. But I return to the *Cardinal*, whom I left disabling all the *old* Definitions, in order to introduce a *new* one of his own, a very strange one^p; fitted indeed to throw out *spiritual* Sacrifice most effectually, (which was what he chiefly aimed at) but at the same time also overthrowing, undesignedly, both the *Sacrifice of the Mass*; and the *Sacrifice of the Cross*.

1. As to the *Sacrifice of the Mass*, the Subject of it is supposed to be our Lord's *natural* Body, *invisible* in the Eucharist; and yet, by

B 2

the

^p A Definition of *one kind* of Sacrifice (*Jewish*, as it seems) rather than of *Sacrifice* in general, or of *Christian* in particular. It is giving us a *Species* for the *Genus*, like the making a Definition of *Man*, and then call it a Definition of *Animal*.

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the *Definition*, the Sacrifice should be *Res sensibilis*^q, something *visible*, obvious to one or more of the *Senses*. Again, our Lord's Body is not liable any more to *Destruction*; and, yet by the *Definition*, the Sacrifice should be *destroy'd*. But I shall insist no longer upon the *Cardinal's* Inconsistencies in that Article, because he has often been called to account for them, by learned *Protestants*.^r

2. The second Article, relating to the *Sacrifice of the Cross*, has been less taken notice of: But it is certain, that *Bellarmino's* Definition is no more friendly to That, than to the other.

If our Lord's *Soul* was any Part of his *Offering*, (as Scripture seems to intimate,^s and as the *Fathers* plainly teach,^t and the Reason of the Thing persuades) or if his *Life* was an Offering, which Scripture plainly, and more than once testifies^u; then *Res aliqua sensibilis*, some *sensible*

^q Sacrificium est oblatio *externa*, facta soli Deo, qua ad Agnitionem humanæ infirmitatis, & Professionem divinæ majestatis, a legitimo ministro *Res aliqua sensibilis* & *permanens*, in ritu mystico, *consecratur*, & *transmutatur*, ita ut plane *destruatur*. *Bellarmin.* p. 715, 717.

^r *Johann. Forbessius.* p. 615.

Montacutius. Orig. Tom. ii. 302, 357.

Bishop Morton. B. vi. C. 6. p. 467, 468, &c.

Hakewill. p. 8.

Brevint. Depth and Mystery, &c. p. 133, 144.

Payne on the Sacrifice of the Mass. p. 70.

Bishop Kidder. p. 316, 415.

^s Isa. liii. 10, 11, 12. Psalm xvi. 10. Luke xxiii. 46.

^t *Clem. Roman.* C. 49.

Irenæus. P. 292. Ed. Bened.

Hieronym. Tom. ii. Part 2. p. 167, 173. Ed. Bened.

Compare *Bishop Bilson.* Full Redemption, &c. P. 83, &c.

^u Matt. xx. 28. Mark x. 45. John x. 11, 15, 17. xv. 13. 1 John iii. 16.

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sensible Thing is not the true Notion of *proper* Sacrifice, neither is it essential to the *Definition* of it; unless the *Life* which our Lord gave up-on the Cross was no *proper* Sacrifice. Perhaps, in strictness of Notion, his *Obedience unto Death* ^u, his amazing Act of *Philanthropy* (so highly extolled in the new Testament) was properly the acceptable *Sacrifice*. So *Aquinas* states that Matter as I before noted: And *Bel-larmine* was aware of it, in another Chapter, wherein he undertakes to prove, that our Lord's Death was a *proper* Sacrifice ^w. There he was obliged to say, tho' he says it coldly, that Acts of Charity are *quoddam Sacrificium*, a kind of Sacrifice. But the Question was about *proper* Sacrifice, and about our Lord's *Philanthropy*: Was that only *quoddam Sacrificium*, or was it not *proper*? Here the Cardinal was non-pluss'd, and had no way to extricate himself, but by admitting (faintly however and tacitely, as conscious of self-contradiction) that *spiritual* Sacrifice may be *proper* Sacrifice, and is not always *metaphorical*: Otherwise, the very brightest Part of our Lord's own Sacrifice, the very Flower and Perfection of it, his most stupendous Work of *Philanthropy*, must have been thrown off, under the low and disparaging Names of *metaphorical*, *improper*, *nominal* Sacrifice.

Having seen how the ablest Champion of the *Romish* Cause failed in his Attempts against *spiritual* Sacrifices, failed in *not proving* his
B 3 Point,

^u Phil. ii. 8. Hebr. v. 8.

^w *Bellarmin. de Missa*, L. i. c. iii. p. 718.

22 *The Christian Sacrifice explained.*

Point, failed also in *over-proving*, we may now with the greater Assurance maintain, that the *old Definitions*, which took in *spiritual* Sacrifice, were true and just, and that the *new* ones, arbitrarily introduced, in the decline of the XVIth Century, are false and wrong; such as one would expect from Men *zealous* for a *Party-cause*, and disposed to support manifest *Errors* and *Absurdities*, at any Rate whatsoever.

After pointing out the *Rise* of the *new* Definitions, I am next to observe what their *Progress* was, and what the Result or Issue of them. It must, I am afraid, be owned, that our *Romish* Adversaries were but too successful in spreading Mists and Darkness all over the Subject, in opening a new and wide Field of Dispute, thereby drawing the *Protestants*, more or less, out of their safe Intrenchments; dividing them also, if not as to their main *Sentiments*, yet at least as to their *Modes* of *Expression*, and their *Methods* of *Defence*.

How this Affair had been fixed amongst us, but a few Years before, may be collected from Archbishop *Sandys's* judicious *Definition* of *Sacrifice* *, published in 1585, and contrived to take in Sacrifices both of the *material* and *spiritual* kind. Dr. *Bilson* also (afterwards Bishop) published his Book of *Christian Subjection*,
the

* "Sacrificing is a voluntary Action whereby we worship
" God, offering him *somewhat*, in token that we acknowledge
" him to be the Lord, and ourselves his Servants. *Sandys's*
Serm. xxi. p. 185.

The Christian Sacrifice explained. 23

the same Year; wherein he took Occasion to assert, that the Eucharist is a *Sacrifice*, yea, and a *true Sacrifice*; but understanding it to be of the *spiritual* kind^y. This kind of Language (the uniform Language of *Antiquity*, and of the *whole Reformation*^z for 60, or 70 Years) began to vary in some measure, from *Bellarmino's* Time, and more and more so, both here and abroad. Some indeed stood by the *old Definitions*, and *antient Language* concerning the Eucharist: More went off from it; and so *Protestants* became divided, in *Sounds* at least, while they differed not much in *Sense*. Many finding that they were sufficiently able

B 4

to

^y “ *Malachi* speaketh of the *true Sacrifice*, which, from the Beginning, and so to the End, was and shall be more acceptable to God, than the bloody and external Sacrifices of the Jews. *Bilson*, p. 696.

“ Neither they nor I ever denied the Eucharist to be a *Sacrifice*. The very Name inforceth it to be the Sacrifice of *Praise* and *Thanksgiving*; which is the *true* and *lively* Sacrifice of the new Testament. The Lord's Table, in respect of his *Graces* and *Mercies* there proposed to us, is an *Heavenly Banquet*, which we must *eat*, and not *Sacrifice*: But the *Duties* which he requireth at our Hands, when we approach his Table, are *Sacrifices*, not *Sacraments*. As namely, to offer him *Thanks* and *Praises*, *Faith* and *Obedience*, yea our *Bodies* and *Souls*, to be living, holy, and acceptable *Sacrifices* unto him, which is our *reasonable Service*. *Bilson*, p. 699.

^z *Beza's* Account, (in 1577) may serve for a *Specimen*.

Cæna Domini Sacrificii rationem habet, idque triplici respectu. 1. Quatenus in ea *aliquid Deo offerimus*, solennem videlicet *Gratiarum Actionem*, ex illo Christi præcepto. 1 *Cor.* xi. 26.

2. Deinde, quod in ea conferrentur *Elemosynæ*, ex instituto fortassis Apostoli, 1 *Cor.* xvi. 2. Quæ *Elemosynæ* vocantur *ελεημοσύναι*, ex illo Christi Sermone. *Mat.* xxv. 40.

3. Quod mortis domini *Sacrificium*, ob oculos quodammodo, in illis mysteriis positum, veluti renovetur. *Beza*, *Quæst. & Respons.* p. 105.

24 *The Christian Sacrifice explained.*

to maintain their Ground against the *Romanists*, even upon the Foot of the *Romish Definitions*, never troubled themselves farther to examine how *just* they were: It was enough, they thought, that the *Romanists* could not prove the Eucharist a *true* and *proper* Sacrifice, in their own way of defining; and the rest seemed to be only contending about *Words* and *Names*. Nevertheless the more thoughtful and considerate Men saw what Advantage the Adversaries might make by aspersing the Protestants as having *no Sacrifice, properly so called*, nor pretending to *any*: Besides that the *Dignity* of a venerable Sacrament would probably suffer much by it; and the antient Fathers, who were very wise Men, had never consented (tho' as much provoked to it by the *Pagan Objectors*) to lessen the Dignity of their *true* and *real* Sacrifices by the low and diminutive Names of *improper*, or *metaphorical*. They always stood to it, that they had *Sacrifices*, yea and *true* Sacrifices, (of the spiritual ^a kind) the *noblest* and *divinest* that could be offered; while all other pretended Sacrifices,

* See the Testimonies in my *Review*, ch. xii. To which abundance more may be added. And note, that tho' the Epiphēt *Spiritual*, joined, suppose, with *Meat*, or *Drink*, or the like, may denote some *material Thing* bearing a *mystical* Signification, yet it has not been shewn, neither can it be shewn, that the Phrase *Spiritual Sacrifice* antiently denoted a *material Substance* offered as a Sacrifice. A sacred Regard was had to St. *Peter's* Use of that Phrase, to denote *evangelical Services*: Besides that the Fathers constantly *explained* what they meant by *spiritual Sacrifices*, and so *specified* the Particulars, as to leave no room for Scruple or Evasion, among Persons of any reasonable Discernment.

The Christian Sacrifice explained. 25

crifices, all *material* Sacrifices ^b, were *mean, poor, contemptible* Things, in comparison. Such, I humbly conceive, ought to have been our constant, standing Reply to the *Romanists*, with respect to this Article: For, we have certainly as just a Plea for it in our Case, as the ancient Fathers had in theirs. However, as I before hinted, Protestant Divines varied in their *Language* on this Head, some abiding by the *old Definitions*, upon good Consideration, others too unwarily departing from them. So, now we are to consider them as divided into *two* Sorts: And in process of Time, as shall be related, sprang up a *third* Sort, growing, as it were, out of the other Two. I shall say something of each in their Order and Place, for the farther clearing of the Subject.

I. Among

^b *Express Testimonies against material Sacrifice, may be seen in Justin Martyr, Apol. p. 14.*

Tertullian, p. 188. Rigalt.

Origen. in Psalm, p. 563, 722. Ed. Bened.

Lactantius, Epit. c. 58. p. 169.

Eusebius, præp. evang. L. iv. c. 10. p. 148, 149.

Eusebius, demonstr. evang. p. 39, 222, 223.

Basil. Tom. ii. 402, 403. Ed. Bened.

Chrysostom, Tom. i. p. 664. Ed. Bened.

Cyrril. Alex. contr. Jul. L. x. p. 345.

Procopius in Isa. p. 22. 493.

N. B. It is not *possible* to reconcile those Testimonies to the *material* Scheme: But it is very easy to make the Fathers *consistent* throughout, with themselves, and with each other, on the *spiritual* Foot, as making the *Work, or Service, the Sacrifice*. The single Question then is; Whether the Fathers ought to be so interpreted as to make them *consistent* upon the *Whole*; or whether some *detach'd* Passages, capable of a *consistent* meaning, ought to be understood in a Sense *repugnant* to the Uniform Tenour of their Writings. The *passive* Sense is the true Key to those Passages.

26 *The Christian Sacrifice explained.*

1. Among those that adhered to the *old Language*, and still continued to call the Eucharist a *true* or a *proper* Sacrifice, but of the spiritual kind, I may first mention *Amandus Polanus* ^c, a learned Calvinist, who died in 1610. Our very judicious Dean *Field*, (who finished his *Book of the Church* in 1610, and died in 1616.) He also adhered to the *old Language*, disregarding the *new* Definitions. He asserted the Eucharist to be, with regard to the Sacrifices of our *selves*, our *praises*, &c. a *true* but *spiritual* Sacrifice ^d.

Scharpius, a learned Calvinist, who published his *Cursus Theologicus* in 1617, scrupled not to reckon the Eucharist among the Sacrifices *strictly and properly so called*, but still of the *Eucharistical* and *spiritual* kind. He had seen *Belarmine's* affected Subtilties on that Head, despised them, and in part confuted them ^e.

Bishop *Andrews* appears to have been a Divine of the same *antient* Stamp, in this Article. In the Year 1592, he discovered some Uneasiness, that many would not allow the Eucharist to be a *Sacrifice* at all, but a mere *Sacrament* ^f. Afterwards, in 1610, he asserted the Lord's Supper

^c *Cœna Domini est Sacrificium, tum Eucharisticum, tum propitiatorium: Eucharisticum quidem proprium, quatenus in ejus usu Gratias Deo agimus quod nos ex servitute, &c.—— propitiatorium vero aliquo modo, quatenus unci illius Sacrificii vere propitiatorii memoriam in eo serio frequentare jubemur. Amand. Poland. Symphon. Cathol. c. xvii. p. 275. conf. p. 855.*

^d *Field, of the Church, p. 210, 220.*

^e *Scharpius, Curs. Theolog. p. 1522, 1525, 1539. Edit 2. Genevæ.*

^f *Bp. Andrews's Sermons, part 2. p. 35.*

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Supper to be a *Sacrifice*, of the *Eucharistical* kind g. In 1612, he went so far as to say, that the Apostle (1 Cor. x.) *matcheth* the Eucharist with the *Sacrifice of the Jews*, and that, by the *Rule of Comparisons*, they must be *ejusdem generis* ^h. By which he did not mean, as some have widely mistaken him, that both must be the *same kind* of *Sacrifice*, but that both must be of the *sacrificial kind*, agreeing in the same *common Genus* of *Sacrifice*: For, he said it in opposition to those who pretended that the Eucharist was an Ordinance merely of the *sacramental kind*, and not at all of the *sacrificial* ⁱ.

Dr. *Buckeridge* wrote in 1614. His Notion of the Eucharistick Sacrifice seems to resolve into a *real* and *proper* Sacrifice of Christ's *mystical Body*, the Church, and a *metonymical, improper* Offering of Christ himself; offering him in *some sort*, or in the way of *Representation*, like as is done in *Baptism* ^k. He does not indeed

^g *Andrews. ad Bellarmin: Apolog. Respons. p. 184.*

^h Bp. *Andrews's Sermons*, p. 453. Compare his *Posthumous Answ. to Card. Perron* p. 6, 7.

ⁱ Besides the Argument here drawn from the Consideration of what Principles he was then *opposing* (which is a good Rule of Construction) it may farther be considered that the approved Divines of his Time, *Mason*, and *Spalatensis*, rejected with Indignation the Thought of any *material* Sacrifice. (Vid. *Mason de Ministerio Anglican.* p. 575, 599, 618. *Spalatensis*, L.v. p. 149, 265, 267.) condemned it as *Absurdity*, *Madness*, and *Impiety*. So also Bp. *Morton*, (B.vi. c. 5. p. 438, 439.) approving what the wiser *Romanists* had said, condemning the Notion in the like strong Terms.

^k De Sacrificio cordis contriti ——— de Sacrificiis item corporis Christi mystici (non naturalis) in quo nosmetipsos deo offerimus, satis convenit. ——— De Sacrificio item commemorativo, sive representativo, quo Christus ipse, qui in cruce pro nobis immolatus est, per viam Representationis & Commemorationis a nobis etiam

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indeed use the word *proper*, following the Style of the *Ancients* before ever that word came in : But he apparently *means* it, where he speaks of the Sacrifice of Christ's *mystical Body*, that is, of *Self-sacrifice*.

Archbishop *Laud* speaks of three Sacrifices :

1. Christ's own Sacrifice, *commemorated* before God, by the *Priest alone*, in his *breaking* the Bread, and *pouring out* the Wine. 2. The Sacrifice made by Priest and People *jointly*, the Sacrifice of Praise and Thanksgiving. 3. *Self-Sacrifice* by every communicant ¹. I will not defend all those distinctions. I think, all the *three* Sacrifices are properly the Sacrifices of the *Church*, or of all the *worthy* communicants, recommended or offered up by their *Priests* in that Holy Solemnity : The Priest is their *Mouth* in doing it, their conductor, or principal, authorized by God so to be. This great Man said nothing of *proper*, or *improper* : All the three Sacrifices may be understood to be *proper*, but *spiritual*. What he believed, as to each, is not easy to say.

If

etiam quodammodo offerri dicitur, Lis non magna est : In Baptismo enim offertur Sacrificium Christi, uti Augustinus, &c.

Buckeridge de Potest. Papæ in præfat.

¹ In the Eucharist we offer up to God three Sacrifices :
 “ One, by the *Priest only*, that is, the *commemorative* Sacrifice of
 “ Christ's Death, represented in Bread *broken* and Wine *poured*
 “ out : Another by the Priest and People *jointly* ; and that is
 “ the Sacrifice of *Praise* and *Thanksgiving* for all the Benefits
 “ and Graces we receive by the precious Death of Christ :
 “ The *Third*, by every particular Man for *himself only*, and
 “ that is the Sacrifice of every Man's *Body* and *Soul*, to serve
 “ Him in Both all the rest of his Life, for this Blessing thus be-
 “ stowed upon him.

Laud's Conference. Sect. xxxv. p. 305, 306.

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If we explain his *commemorative* Sacrifice by Bishop Buckeridge's account of the same Thing, it could be no more than figurative, in that *relative* view; for, we cannot *properly* Sacrifice *Christ* himself: But the *commemorative Service*, being of the same nature with Hymns and Praises, may be considered in the *absolute* view, as a *proper* Sacrifice of *ours*, of the *eucharistical* and *spiritual* kind; and That perhaps was what That great Prelate might have in his Thoughts.

It is certain that Bishop Montague, of that Time, understood the whole *Action*, or *Memorial-Service*, to be a *true* and *real* Sacrifice of Praise^m. And as he was a great admirer of *Antiquity*, he had no regard to the *new* definitions, but referred the Novellists to St. *Austin* for Correction and better Instructionⁿ. The very learned Dr. *Hammond* was, undoubtedly, in the same way of thinking: The *whole Eucharistical Action* both of *Priest* and *People*, the *Memorial Service* jointly performed, That was the *Sacrifice* in his Account^o. Bishop *Taylor*^p, Archbishop *Bramhall*^q, *Hamon Lestrange*^r, appear

^m *Montacut. Origin.* Tom. ii. p. 301, 302, 303, 304. Compare his *Antidiatribes* (p. 143, 144.) where he takes in our *Self-sacrifice*, calling it the Sacrifice of *Christ's mystical Body*.

ⁿ *Montacut. ibid* p. 358.

^o *Hammond, Practical Catech.* L. VI. S. 4. Vol. I. 174. compare *View of new direct.* p. 154. And Vol. II. *Disputes* p. 164. Vol. III. p. 769. The Notion of the *whole Action* being the Sacrifice, was not *new*: It appears in the *Fathers* of old; and Mr. *Perkins* who died in 1602, had taught the same. *Problem.* p. 137, or *English works.* Vol. II. p. 550.

^p *Taylor. Holy Living, &c.* Ch. IV. Sect. 10.

^q *Bramhall's Works*, p. 35, 36. 996.

^r *Lestrange's Alliance, &c.* p. 187, 221.

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pear to have been in the like sentiments. Dr. *Patrick*, who wrote in 1659, more plainly followed the ancient way of thinking and speaking, such as had been in use before the *new* definitions came in. *Duties* and *Services* were his Sacrifice, a *spiritual* Sacrifice^s. He pleads, that such *Services* justly deserve the name^t; that even the Pagan *Platonists* (as well as Scripture and Fathers) had so used the name of *Sacrifice*; and that the Appellation was very proper^u; taking in not only *mental*, or *vocal* praises, but *manual* also; that is, as he expresses it, the *Eucharistical Actions*^w. Upon these principles, he tells the *Papists*, that *we* are *Sacrificers* as well as they^x: Which was the right turn, copied from what the ancient *Fathers* had said in answer to the like Charge of having *no Sacrifice*; and as justly pleaded by *Protestants* now, as by *Christians* then, against their injurious Accusers.

Bishop *Lany*, after the Restoration (*Anno Dom.* 1663.) a very learned Divine, and of great Acumen, scrupled not to call the whole Eucharistical Service *true* and *proper* Sacrifice;
proper

^s *Patrick's* *Mens. Mystica.* p. 16, 18, 19. Ed. IV.

^t *Ibid.* p. 35.

^u *Ibid.* p. 35, 36.

^w *Ibid.* p. 36. compare p. 19.

^x *Ibid.* p. 37. compare p. 38, 40. N. B. I have omitted Mr. *Thorndike*, because his Notion plainly resolves into the *passive* Sense, viz. into the *grand Sacrifice* itself, as contained in the Eucharist, because *represented*, *applied*, and *participated* in it. The *Lutherans*, generally, resolve it the same way, only differing as to the point of *real* or *local* presence. Vide *Brochmand*, Tom. iii. p. 2072, 3052.

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proper without a *Metaphor*, as being the fittest *Gift* or *Present* that could be offered to the Divine Majesty. So little did he regard the frivolous *distinctions* of the *Trent-Council*, or the *new definitions* invented to support them.

Nine Years after, appear'd Dr. *Brevint*^z. He was well-read in the *Eucharistick* Sacrifice; No Man understood it better; which may appear sufficiently from *two Tracts* of his upon the Subject, small ones both, but extremely fine. He stood upon the *ancient* Ground, looked upon Evangelical *Duties* as the *true* Oblations and *Sacrifices*,^a resolved the *Sacrifice* of the Eucharist, *actively* considered, solely into them^b; and he explained the *practical* Uses of that Doctrine in so *clear*, so *lively*, and so *affecting* a way, that one shall scarce meet with any thing on the Subject that can be justly thought to exceed it, or even to come up to it^c. So that I could heartily join my Wishes with a late learned Writer, that That *excellent little Book*,

¹ Bishop Lany's Sermon on *Hebr. xiii. 15.* p. 16, 32. — Compare my *Review*, p. 485, 486.

² In 1672, Dr. *Brevint* wrote *The Depth and Mystery of the Roman Mass*: Reprinted 1673. In 1673, he published *The Christian Sacrament and Sacrifice*. He was made Dean of *Lincoln* in 1681, and died in 1695.

^a *Brevint*. *Depth and Myst.* P. 16.

^b " Sincere Christians must have their Hands full, at the receiving the Holy Communion, with *four* distinct Sorts of Sacrifices. 1. The *sacramental* and commemorative *Sacrifice* of Christ. 2. The *real* and *actual* Sacrifice of Themselves. 3. The *Free-will-offering* of their Goods. 4. The *Peace-offering* of their Praises. *Brevint*. *Christian Sacrifice*, 110, 111.

^c *Brevint*. *Sacram. and Sacrif.* Sect. vi, vii, viii. p. 74—134.

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Book, entitled, *The Christian Sacrament and Sacrifice*, might be reprinted, for the Honour of God, and the Benefit of the Church^d. It is worth the noting, how acutely Dr. Brevint distinguished between the *sacramental* Sacrifice of Christ, and the *real* or *actual* Sacrifice of ourselves. We cannot properly sacrifice Christ: We can only do it in *Signs and Figures*, that is, *improperly*, or *commemoratively*: But we may properly offer up ourselves to God; and That is, in strict Propriety of Speech, our *Sacrifice*, our *spiritual* Sacrifice. Dr. Brevint rejected, with Disdain, any Thought of a *material* Sacrifice, a *Bread-offering*, or a *Wine-offering*; tartly ridiculing the Pretences commonly made for it^e. But I have dwelt long enough upon the Divines of the *first* Class; who standing upon the *old* Principles, and disregarding the *new* Definitions, continued to call the Eucharist a *true* Sacrifice, or a *proper* Sacrifice (meaning *eucharistical*, and *spiritual*) or forbore, at least, to call it *improper*, or *metaphorical*.

2. I may now look back to other Divines, who used a different *Language* in this Article.

At

^d Dr. Hicks's *Christian Priesthood*. Vol. I. *Prefat. Disc.* p. 39, 40.

^e " Now among these magnificent Wonders of Christ's Law,
" *Bread and Wine* can be reputed but of *little Importance*;
" which you may find as well or better among the *Oblations* of
" *Aaron*, and thus far belonging better to his *Order*; because
" he is often commanded to *offer Bread*, which Priest *Melchisedeck*
" is not. Therefore, if *offering Bread and Wine* makes
" an *Order*, *Aaron* will be more certainly a Priest *after the Order*
" *of Melchisedeck*, than was either *Melchisedeck* or *Christ*
" himself. *Brevint*. *Depth and Mystery*, p. 116. See p. 117.

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At the Head of them ^f stands the celebrated Mr. Hooker, who wrote in 1597, and who feared not to say, that *Sacrifice is now no part of the Church-ministry*, and that we have, *properly*, now no Sacrifice ^g. I presume, he meant by *proper* Sacrifice, *propitiatory*, according to the *Sense* of the *Trent-Council*, or of the *new* Definitions. In such a *Sense* as that, he might justly say, that *Sacrifice* is no Part of the *Church-ministry*, or that the Christian Church has no *Sacrifice*. But I commend not the Use of such *new Language*, be the Meaning ever so right: The *Fathers* never used it ^h.

Dr. Francis White, in the Year 1617 (he was afterwards Bishop of *Ely*) observed, that the Name of Sacrifice doth not in a *proper* and *univocal* Sense belong to the Eucharist, but in a *large Acceptation* of the Word, and in a *figurative* Meaning; because it is a *Representation* of the *real* Sacrifice of Christ once offered upon the Cross ⁱ. He was so far right, in making a

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^f Dr. Rainoldes, in 1584, had in the way of arguing *ad Hominem* shewn, that the Fathers were no friends to the *Masi-Sacrifice*, considered as *true* and *proper*, inasmuch as they allowed only of *spiritual* Sacrifices, which, in the *Romish* Account, were not *true* or *proper* Sacrifices. See Rainoldes against Harte, p. 472, 535, 536, 539. That kind of arguing first led the way to such sort of Language as Mr. Hooker made use of; but was not precisely the same with it, not running in the like *absolute* Terms.

^g Hooker. Eccl. Polity. L. v. Sect. 78. p. 347.

^h Once Clemens Alexandrinus (Str. vii. p. 836.) and once Arnobius (L. vii.) has said, that the Christians had no *Sacrifices*; meaning such as the *Pagans* had boasted of: But That did not amount to saying, that the Church had no *proper* Sacrifices, or *properly* no *Sacrifice*.

White. Orthodox Faith and Way, p. 339.

34 *The Christian Sacrifice explained.*

Representation of Christ's Sacrifice to be but figuratively *That* Sacrifice: But he forgot, that the *Eucharist* contains many *spiritual* Services, which are truly *Sacrifices* in the Scripture Language, and that even the *memorial Service*, tho' it is but *metonymically* Christ's Sacrifice, is yet really our Sacrifice, our *spiritual* Sacrifice. From hence, however, may be seen how and by what Degrees *Protestant* Divines came to leave off calling the *Eucharist* a *Sacrifice*, or call'd it so with the Epithet of *improper*, or *figurative*. It was chiefly owing to a *partial* Conception of it: They considered it barely in its *representative*, or *relative* View, and too hastily concluded that since it was not the *Sacrifice represented* (as the *Romanists* pretended it was) it was *no* *Sacrifice* at all in Propriety of Speech.

Spalatenfis, of that Time, made no scruple of saying, over and over, that the *Eucharist* is *not a true Sacrifice*^k. In a certain place, he expressed himself in such a manner as might be apt to surprize a Man at the first reading: He says, that the Name of *true Sacrifice* was never given to the *Eucharist*, never thought on, before the very *latest*, and the most *corrupt* Ages^l. But he meant it, I suppose, according to *That Sense* of *True Sacrifice*, which the *Trent-Council* and the *Popish* Writers had lately affixed to the Name.

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^k *Antonius de Dominis*. L. v. c. 6. p. 82, 265, 269, 271, 278.

^l *Esse verum Sacrificium*, nunquam ad postrema corrupta sæcula invenio, aut *dictum*, aut *cogitatum*, aut *traditum*, aut *practicatum* in ecclesia. *Antonius de Dominis*, *ibid.* p. 281.

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The Divinity-Chairs in both Universities, about that Time, concurred in denying the Eucharist to be a *true, real, or proper* Sacrifice: Which appears from Dr. *Abbot*^m, afterwards Bishop of *Sarum*; and from Dr. *Davenant*ⁿ, afterwards Bishop of the same See. Both of them seemed to take their Estimate of *true* and *proper* Sacrifice from the *new* Definitions; allowing them for Argument sake, and joyning Issue with the *Romanists* upon their own Terms. The like may be said of Mr. *Mason*, who frequently allows, or declares, that the Eucharist is not a Sacrifice *properly so called*^o. But Dr. *Crakanthorp* (about *A. D.* 1624.) may serve for a good Comment upon all the rest: For, when he denied the Eucharist to be either a *true* Sacrifice, or a Sacrifice *properly so called*, he cautiously guarded what he had said, by restraining it to *such a Sense* as the *Trent-Council* and *Romish* Divines had affixed to the Phrases

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of

^m “ The *Passion* of Christ is the Sacrifice which we offer:
“ And because the *Passion* of Christ is not now really acted,
“ therefore the Sacrifice which we offer is no *true* and *real* Sa-
“ crifice. *Abbot*. Counterproof against Dr. *Bishop*. Ch. xiv.
p. 364. N. B. Here was the like *partial* Conception of the
Thing as I before noted in Dr. *White*.

ⁿ Nos asserimus, in *Missa* nihil posse nominari aut ostendi quod sit *sacrificabile*, aut quod *rationem & essentiam* habeat *realis, externi & propriè dicti* Sacrificii: Quamvis quæ adhiberi in eadem solent *preces, eleemosynæ, Gratiarum Actiones, spiritualium* Sacrificiorum *nomen* sortiantur; Quamvis etiam *ipsa Representatio* fracti Corporis Christi & fusi Sanguinis, *figuratè* Sacrificium a veteribus sæpenumero vocetur. *Davenant*. *Determinat. Q.* 13.

^o *Mason. de Ministr. Anglic.* p. 549, 550, 551, 555, 627, 628.

36 *The Christian Sacrifice explained.*

of *true Sacrifice*, and *Sacrifice properly so called*^p. That Restriction, or *Salvo*, was often forgot; and came, by degrees, to be more and more omitted; and so the most prevailing Doctrine ran in absolute Terms, that the Eucharist is *no true Sacrifice*, or *no proper Sacrifice*, or in short, *no Sacrifice*. Bp. Morton, being sensible how much it tended to disparage the Holy Eucharist, and how contradictory it was to *ancient Language*, to say that the Eucharist is not a *true*, or not a *proper* Sacrifice, endeavoured to help the Matter by a Distinction between *Truth of Excellency*, and *Truth of Propriety*^q; allowing the Eucharist to be *true* Sacrifice, as to *Excellency* of Nature, but not as to *Propriety* of Speech: As if the new Definitions were a better Rule of *Propriety*, than all that had prevailed for 1500 Years before. His Distinction was a good one, in the main, but was not justly applied in This par-

^p *Sacrificium Missæ non est verè Sacrificium Propitiatorium, ut Concilium Tridentinum definit, vestrique docent; sed Eucharisticum tantummodo & commemorativum. — Sed nec omnino verum & proprie dictum Sacrificium in Missa ullum est; non quale Tridentinum Concilium definivit, & vestri uno ore profitentur. Crakanthorp. Contr. Spalatens. c. 74. p. 574.*

^q *Morton's Institut. of the Sacram. B. vi. c. 3. p. 415. — c. 7. §. 1. p. 470.*

How much the *old Notion* of Sacrifice was now *wearing out*, may be judged from Dr. George Hakewill, who wrote in 1641, and was otherwise a learned and judicious Writer, particularly as to this very Argument. He says, " Commemoration being an *Action*, cannot, in *Propriety* of Speech, be the *Thing sacrificed*, which must of Necessity be a *Substance*, &c. *Hakewill. Dissertat. p. 25.*

He rejects *Austin's* Definition, p. 4. And it is too plain from several Places of his Work, that the *Mist* first raised by *Bellarmino*, and other *Romish* Divines, hung before his Eyes.

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particular, where Truth of *Excellency* and Truth of *Propriety* are really *coincident*, and resolve both into one. However, so the Vogue ran, as I have before said, and so has it been transmitted, through many Hands, down to this Day^r.

3. Such being the Case, there is the less reason to wonder that a *Third* Set of Divines, in process of Time, sprang up, as it were, out of the two former. For, some serious Men perceiving how much the *antient* and *modern* Language differed in this Article, and that by means of the now prevailing *Definitions*, they were likely to *lose* their *Sacrifice*; They thought of reconciling the *Eucharistick Sacrifice* with the *new* Definitions, by making it a *material* Sacrifice. Our excellent Mr. *Mede*, in the Year

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1635,

^r The *Lutheran* way of speaking, in this Matter, may be seen in *Deylingius, Observat. Miscellan.* p. 291. and in *Zelner. Breviar. Controvers. cum Eccl. Græc.* p. 231, 251.

The *Calvinistical* way, in *Dallæus, de Cult. Religiosis.* p. 1122, 1126. *L'Arroque Hist. of the Eucharist,* 275; &c. *Basnage. Annal. Tom. I.* p. 373. All declare it, absolutely, *no true Sacrifice*: Which, tho' well-meant, is too *unguarded*, and is different Language from that of the *Fathers* of the *Reformation*.

One of our *late* Divines (a Person of great Learning) speaks thus:

" We deny that there is *any Reason* why the Eucharist should be called a *true Sacrifice*, and *properly so called*, or ought to be so: For, when we call any thing a *true Sacrifice*, we have regard to the *formal Reason* of a Sacrifice, and not to the *final*. *Nichols's additional Notes,* p. 51. Printed *A D.* 1710.

But what did he make the *formal Reason* of a Sacrifice? Did he take it from the *new* Definitions? Where there is *properly a Gift* to God, by way of *worship*, to *honour*, or to *please* him, there is the *formal Reason* of a Sacrifice. *Gratulatory* Sacrifices are as *properly* *Sacrifices*, as the *Propitiatory*, or *Expiatory*: They are different *Species*, under the same *Genus*.

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1635, was *Chief* in this Scheme. The Aim was good, to retrieve the *Christian Sacrifice*, which seemed to be almost sinking; but the Measures were ill laid: For, the only right way, as I conceive, of compassing what he intended, would have been to have restored the *old Definitions* of Sacrifice, and so to have set the Eucharist upon its *true*, and *antient*, that is, *spiritual* Foundation. The endeavouring to fix it on a *material* Foot, and to make the *Elements* themselves a *Sacrifice*, was no more than what had been attempted, about four-score Years before, by the *Romanists*, and after mature Deliberation, had been justly exploded by the *shrewder* Men^t, as *Jewish*, or *meaner* than Jewish, and altogether repugnant to *Christian* Principles. Neither could Mr. *Mede* escape the Censures of many of that time, for what he was doing; as appears by a Letter of Dr. *Twisse*, written in 1636, and since printed in *Mede's Works*^u. Mr. *Mede* forbore

* *Ruardus Tapper*. Contr. Luther. Art. 18.

Gaspar. Casalius. De Sacrif. L. i. c. 20.

Jansenius. Concord. Evang. p. 905.

Gordon. Huntlaeus. L. ix. c. 3. n. 1.

Salmeron. Tom. ix. Tract. 29. p. 224.

Maldonate, de Sacram. Tom. i. par. 3. p. 334.

Bellarmino, p. 788, 792, 793.

Vasquez. Tom. iii. p. 527.

Suarez. Tom. iii. p. 886, 905, 906, 910.

Gregor. de Valentia. Tom. iv. p. 1274.

Baptista Scortia. de Missa. 34, 36, 38.

Arcudius. P. 187, 189.

^u " I perceive, the main Thing you reach'd after, was a certain *Mystery* concerning a *Sacrifice*; which the *Papists* have miserably transformed; but, in your Sense, is now-a-days become a *Mystery* to all the Christian World. *Twisse*. Ep. 70. Compare *Mede's Answer*. Ep. 71.

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bore however to print his *Christian Sacrifice*; tho' he published the Appendage to it, concerning the *Altar*, which might give least Offence: The rest appeared not till ten Years after his Decease, in the Year 1648. There are many good Things in it, for which reason it has generally been mentioned with Respect by our best Divines: But in the Point of a *material Sacrifice*, (a Sacrifice of the *Elements*) he had not many Followers. Dr. *Heylin*, who in 1636, and 1637, had some Scheme, or Schemes of his own ^w, seems to have taken into Mr. *Mede's*, in or before 1654, when he published his Exposition of the *Apostles Creed* ^x.

There are two fundamental Flaws in Mr. *Mede's* System: 1. One in his endeavouring to fix the Notion or Definition of a *Christian Sacrifice* by the Rules of the *Levitical*; as if *typical* and *true* were the same Thing. 2. The other, in not being able to make out the *Sacrifice* he aimed at, by the very *Rules* which himself had fixed for it. He observed very justly, that in the *Levitical Peace-Offerings*, God had, as it were, his *Part*, *Portion*, or *Mess*, assigned in the *Sacrifice* ^y, or *Feast*: (For God was considered in those Feasts, not merely as *Convivator*, but as *Conviva* also; a necessary Circumstance to compleat the *federal Oblation*, and *federal Feast*.) But when he came to make out the *Analogy* between the *Jewish* and *Christian*

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Feast,

^w In his *Coal from the Altar*, and in his *Antidotum*.

^x *Heylin* on the Creed, p. 240, &c.

^y *Mede's Christian Sacrifice*, B. ii. c. 7. p. 370, 371.

40 *The Christian Sacrifice explained.*

Feast, he could find no *Part* or *Portion* for God in the Eucharist ; where we take all to ourselves ². There the Parallel failed ; the Rule would not answer : Therefore the Rule was wrong. It would be trifling here to reply, that a *Christian Sacrifice* is no *Jewish* one, and is therefore not to be measured by *Jewish* Rules : For, why then should a *Christian* Sacrifice be made *material* by *Jewish* Rules ? Or, why is the *Definition* of Sacrifice measured by the same ? Either uniformly hold to the Rule assigned, or else give it up as *no Rule* ; and then the *Christian Sacrifice* may be a *true* and *proper* Sacrifice, (tho' *spiritual* only) being of a different kind from the *Jewish* ones. If, indeed, the Eucharist could be proved to be a *material* Sacrifice by any *clear* Text of Old Testament or New, then there would remain no further room for Dispute : But since the Point is chiefly argued from its supposed *Analogy* to other

² *Luther* first took notice of the *self-contradiction* contained in the making the *Elements* a proper *Sacrifice* to God in the Eucharist.

*Totum ergo cur nos panem, & vinum totum comedimus & bibimus, nihil relinquentes deo ? — Dum corpora nostra & Laudes Sacrificamus, nihil nobis, sed omnia deo soli exhibemus, ut stet ratio Sacrificii etiam spiritualis — Totum nos voramus, & totum offerimus : Hoc est tantum dicere ; neque voramus si offerimus, neque offerimus si voramus : Et ita dum utrumque facimus, neutrum facimus. Quis audivit unquam Talia ? Omnia sibi pugnantissime contradicunt, & invicem sese consumunt : Aut necessario & infallibiliter concludunt Eucharistiam Sacrificium esse non posse. Diluant hæc, rogo, Lovanienses & Parisienses. Luth. de abrogand. Missa privata. Tom. ii. par. 2. fol. 255. Several Answers have been thought on, to elude this Argument, by *Romanists* and *Others* : But it is impossible to invent any that will bear.*

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other *material* Sacrifices (*Jewish* or *Pagan*) and that *Analogy* does not answer, but fails in the *main Thing* belonging to all *material* Sacrifices, and which alone should make them appear *Gifts to God*; it is plain that the Argument has an *essential* Flaw in it, which no Art can cure.

One thing may be pertinently observed of Mr. Mede, that he confined the Sacrifice to the *Ante-Oblation*. His was a Sacrifice of the *unconsecrated* Bread and Wine^a; not of the *consecrated*; not of the *Body* and *Blood*. He supposed no new *sacrificing Act* in the Post-oblation, but the *Representation* only of Christ's Sacrifice, made by what had been *sacrificed* before. So that some late Notions of the *Eucharistick Sacrifice* can claim but very little Countenance from Mr. Mede. What we call *offering* the Elements for *Consecration* (like as we offer the *Waters* of Baptism) He called *Sacrificing*; which was indeed calling it by a *wrong Name*, and upon wrong Principles: But, in other Things, his Notion of the Eucharist was much the same with the common one; and he went not those strange Lengths, those unwarrantable Excesses which, I am sorry to say, some late Schemes manifestly abound with. But I proceed,

The

^a " Thus was there, as it were, a mutual Commerce between
" God and the People; the People *giving* unto God, and God
" again unto his People: The People giving a *small Thank-*
" *giving*, but receiving a *great Blessing*; offering *Bread*, but re-
" ceiving the *Body*; offering *Wine*, but receiving the *mystical*
" *Blood* of Christ Jesus. "

Mede's Disc. 51. p. 293. comp. *Christian Sacrif.* ch. viii.

4.2 *The Christian Sacrifice explained.*

The Doctrine of a *material* Sacrifice, first brought hither about 1635, barely subsisted till the Restoration, and afterwards slept, as it were, for Thirty or Forty Years. But in 1697, two Queries being sent to a learned Man ^c, in these Terms, *Whether there ought to be a true and real Sacrifice in the Church*; and, *Whether there is any such Thing in the Church of England*, (both which might very safely have been answered in the *Affirmative*, keeping to the Terms wherein they were stated) That learned Person chose to alter the Terms, *true and real*, into *material*, and still answered in the *Affirmative*: Which was going too far. Nevertheless, in his Answer to the Queries, he admitted of some *spiritual* Sacrifices, as being *true*, and *real*, and *proper* Sacrifices; which makes it the more surprising that he should think of any other Sacrifice. For, since it is self-evident that *Truth of Excellency* goes along with the *spiritual* Sacrifices, and since he himself had allowed *Truth of Propriety* to go along with the same, or with some of them at least; to what Purpose could it be to seek out for another Sacrifice, not *more proper*, but certainly *less excellent* than what we had before? It is an uncontestable Maxim, that the *Value* of a *Sacrifice* can never rise higher than the *Value* of the *Sacrificers* ^d; and therefore

^c Dr. Hicke in Two Discourses, p. 51, &c. 61. printed 1732.

^d Vid. *Peter Martyr*. Loc. commun. p. 753, 895.

Field on the Church, p. 209. *Cornel. a Lapide*, in Heb. vii. 7. seems to allow this Maxim, when he says: *In omni Sacrificio sacerdos major est sua víctima quam offert.*

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fore if they sacrifice *themselves*, it is not possible that they should do *more*, because in the *giving* themselves, they *give* all that they have to *give*. What *Dignity* then, or *Value* could it add to an *evangelical* Priesthood, or Sacrifice, to present the divine Majesty with a Loaf of Bread, or a Chalice of Wine? Or what *practical* Ends or Uses could be served by it? I shall only observe farther, that the same learned Writer, afterwards, took *material Thing* into the very *Definition* of Sacrifice^e: But upon the latest Correction, he struck it out again, putting *Gift* instead of it^f; thereby leaving room for *spiritual* Sacrifice (which undoubtedly is a *Gift*) to be as *proper* a Sacrifice as any. So that his *first* and his *last* Thoughts upon the Subject appear to have been conformable so far, in a *critical* Point, upon which much depends.

Another learned Writer, (a zealous *Materialist*, if ever there was one) laid it down for his Ground-work, that nothing can properly be called a Sacrifice except some *material Thing*: But to save himself the trouble of *proving* it, he was pleased to aver, that it was *given for granted* g. It

^e *Hickes's Christian Priesthood*, p. 74. Ed. 2. A. D. 1707.

A Sacrifice is a *material Thing* solemnly brought, or presented, and offered to any God, according to the Rites of any Religion, &c.

^f *Hicks's Christian Priesthood*, Vol. i. p. 159. A. D. 1711.

" A Sacrifice is a *Gift* brought, and solemnly offered by a

" *Priest*, ordinary or extraordinary, according to the Rites

" and Observances of any Religion, in, before, at, or upon

" any Place, unto any God, to honour and worship him, and

" thereby to acknowledge him to be God and Lord.

^g *Johnson, Unbl. Sacrifice*, par. i. p. 5. Ed. 1714, or p. 6. Ed. 1724.

44 *The Christian Sacrifice explained.*

It might reasonably be asked, when *given*, or by whom? Not by the Penmen of the *Old* or *New* Testament; not by the *Christian* Fathers, or *Pagan* Platonists, in their Times: Not by the *Schoolmen* down to the *Reformation*, nor by the *Papists* themselves, generally, before the *Council of Trent*: Not by any considerable Number of *Protestants*, till Fifty Years after, or more; never by the *Divines* of our Church, without Contradiction and Opposition from other *Divines* as wise and as learned as any we have had: Not *given* for *granted*, even by *Dr. Hickes*, of the *material* Side, in 1697 8; no, nor in 1711, as hath been already hinted. To be short then, that important Point was rather *taken*, than *given* for granted, by one Writer who wanted a *Foundation* to build a *new* System upon: And as the *Foundation* itself was weak, the *Superstructure*, of course, must fall, however curiously wrought, or aptly compacted, had it really been so.

But

* His Words are: "*Vocal* Sacrifices are commonly called *Spiritual*. — These are *true, real* Sacrifices — and therefore our Saviour is said to have *offered* them up, *Heb. v. 7.* And they are expressly called *Sacrifices*, *Heb. xiii. 15.* and *1 Pet. ii. 5.* *Two Disc. p. 53.* The Sacrifice of *Praises* and *Prayers* unto God — is a *proper*, but *spiritual* Sacrifice, p. 61.

N. B. It appears to me, that *Dr. Hickes's* original Scheme of the *Christian Sacrifice* (tho' he called it *material*) really meant no more than an *Oblation* of the *material* Elements for *Consecration* (which certainly is no *Sacrifice*) and a *commemorative Service* performed by the *material* Elements, an *external, manual* Service, as opposed to mere *mental*, or *vocal*: Both which Points might have been granted him, as not amounting to the *Sacrifice* of any *material Substance*, the Point in Question.

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But it is time for me now (my Reverend Brethren) to relieve your Patience, by drawing to a Conclusion. I have pointed out (so far as I have been able to judge, upon very serious and diligent Enquiry) the original Ground and Source of all the *Confusion* which has arisen in this Argument. The changing the *old* Definitions for *new* ones, has perplexed us : And now again, the changing the *new* ones for the *old*, may set us right. Return we but to the *antient* Ideas of *spiritual* Sacrifice, and then all will be *clear, just, and uniform*. We need not then be vainly searching for a *Sacrifice*, (as the *Romanists* have been before us) among *Texts* that speak nothing of one, from *Melchisedeck* in *Genesis* down to *Hebrews* the xiii. Our Proofs will be found to lie where the *spiritual* Services lie, and where they are called *Sacrifices*. The *Eucharist* contains *many* of them, and must therefore be a *proper Sacrifice*, in the strength of those *Texts*, and cannot be otherwise. Here the primitive *Fathers* rested that Matter ; and here may we rest it, as upon firm Ground. Let us not presume to offer the Almighty any *dead Sacrifice*, in the *Eucharist* ; he does not offer us *empty Signs* : But as he conveys to us the *choicest* of his *Blessings* by those *Signs*, so by the same *Signs* (not *Sacrifices*) ought we to convey our *choicest Gifts*, the *Gospel-Services*, the *true Sacrifices*, which he has commanded. So will the *federal* League of Amity be mutually kept up, and perfected. Our *Sacrifices* will then be magnificent, and our *Priesthood* glorious ;

46 *The Christian Sacrifice explained.*

our *Altar* high and heavenly, and our *Eucharist* a constant *Lesson* of good *Life*; every way fitted to draw down from Above those inestimable Blessings which we so justly expect from it. Let but the *Work*, or *Service* be esteemed the Sacrifice, rather than the *material Elements*, and then there will be no Pretence or Colour left for absurdly supposing, that any Sacrifice of ours can be *expiatory*, or more valuable than *ourselves*; or that our Hopes of Pardon, Grace, and Salvation can depend upon any Sacrifice *extrinsick*, save only the *All-sufficient* Sacrifice of Christ. When once those foreign Fictions, or Fancies, of other *extrinsick* Sin-offerings, or Expiations are removed, there will be no Error in asserting a proper *Eucharistick Sacrifice*; but many good *practical* Uses will be served by it.

Under the legal Oeconomy, *Bulls* and *Goats*, *Sheep* and *Turtle-Doves*, *Bread-Offerings*, and *Wine-Offerings* were really *Sacrifices*: They had *legal* Expiations, (Shadows of *true*) annexed to them; to intimate, that *true Expiation* then, and always, must depend *solely* on the *true* Sacrifice of Atonement, the Sacrifice of the Cross. The *Shadows* have since disappeared; and now it is our great *Gospel-privilege*, to have *immediate* Access to the *true Sacrifice*, and to the *true* Expiations, without the Intervention of any *legal* Expiation, or *legal* Sacrifice. To imagine any expiatory Sacrifice now to stand between us and the great Sacrifice, is to keep us still *at a distance*, when we are allowed

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lowed to *draw near* : It is dishonouring the *Grace* of the Gospel ; and in short, is a flat Contradiction to Both Testaments. For, the Rule of *Both* is, and the very Nature of Things shews that so it must be, that all *true Expiation* must resolve solely, directly, and *immediately*, into the one true Sacrifice of Expiation, namely, the *grand Sacrifice*. If, indeed, we had now any *legal*, or *typical* Offences to expiate, then might *Bread* and *Wine* be to us an expiatory typical Sacrifice, as before to the *Jews* ; and That would be all. If we look for any thing *higher*, they have it not in them, neither by their own Virtue, nor by any they can borrow : For, it is no more possible that the Blood of the Grape, representing Christ's Blood, should *purge the Conscience*, and *take away Sins* now, than that the Blood of Bulls or of Goats, representing the same Blood of Christ, could do it aforetime. The utmost that any *material Sacrifices*, by *virtue* of the grand Sacrifice, could ever do, was only to make some *legal* or *temporal* Atonement : They cannot do so much now, because the *legal* Oeconomy is out of Doors, and all Things are become *new*. In a word, our *Expiations* now are either *spiritual*, or *none* : And therefore such of course must our *Sacrifices* also be, either *spiritual*, or *none at all*.

toward to whom man is indebted. It is indebted to the
 Giver of the Gospel, and in return is a free
 Contribution to that Testament. For the
 Rule of Faith and the very Name of Things
 shows that it is all that all that is
 and must be so, directly and indirectly,
 and thus the one true sacrifice of Expiation,
 namely, the great sacrifice. It must be
 fall now any kind of Expiation to ex-
 piate that might be and will be to us as ex-
 piation typical sacrifice is before to the world;
 and that would be all. If we look at any
 thing else, they have been in their own
 that be their own. I have not to say they
 can be so; but it is a more pointed that
 the blood of the Gospel representing Christ's
 blood, which is the fountain and source
 of our life, than that the blood of man or
 of goats, representing the same blood of Christ,
 could do it otherwise. The truth is that any
 matter, matter, by means of the great sa-
 crifice, could ever do, was only to make some
 sign of temporal Absolution: They cannot do
 so much now, because the new testimony is
 out of doors, and all things are become new.
 In a word, our Expiation now are other things
 than of old. And therefore such of course
 must our sacrifice also be, either spiritual or
 temporal, or both.



T H E
A P P E N D I X.



S I have hinted something above
 a of the *strange Lengths* which
 have been run, and of the *un-*
warrantable Excesses which some
 late Systems of the Eucharistick
 Sacrifice *manifestly abound with*; it may reason-
 ably be expected that I should here give some
 Account of what I there intimated. I must
 own, it is the most unwelcom Part of my Em-
 ploy, and what I least wished to be concerned
 in. It can never be any Pleasure to a good
 Mind, to be *exposing* Failings, even when there
 is a Necessity for it; but it is rather an *Abate-*
ment of the *solid Satisfaction* arising from the
maintaining of the *Truth*, that it cannot ordi-
 narily be done without some kind of Rebuke,
 open or tacit, upon every *Gainsayer*. When I

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first

^a See above, p. 41.

first engaged in the Subject of the Eucharist, I saw what *Necessity* there was for throwing off the *material Hypothesis*, (being *unscriptural*, and *uncatholick*, and many ways *unreasonable*) lest it should hang like a Millstone upon the Neck of the main Cause. Nevertheless, I endeavoured to remove that *Weight*, with all imaginable Tenderness towards Persons, living or dead; designing only to rectify Mistakes, in a manner the most respectful, so as not to *betray* the *Cause of Truth*. What I could not approve of, in a late learned *Writer*, I express'd my dislike of, where necessary, in the *softest* Terms; scarce noting the *Deformities* of his System in any *explicite* way, but wrapping them up in *generals*, and throwing the kindest Shade over them. But by what has appeared since, I find, that every degree of Tenderness, and every Token of Respect must be looked upon as nothing, unless I could have commended the same *Writer*, as a Person of *sound Judgment*^b, in the very Things wherein he certainly judged amiss, and much to the prejudice of those *important Truths* which I had undertaken to defend. A very particular Stress is laid upon that Gentleman's *solid Learning* and *Judgment* in this very Question: He was, it seems, *visibly superior in Learning and Argument* to all *Opposers*^c; inasmuch that a *most eminent* Person, in

^b See Dr. Brett's Remarks on Review, p. 97. And compare p. 1, 121, 123, 156.

^c "Mr. Johnson's Books had given great Offence to many in the highest Stations in this Church. Dr. Hancock, Dr. Wise,

in 1716, *had not the Courage* to contradict him, however disposed to it, in the Article of the *Sacrifice*^d. I have no Inclination to detract from that Gentleman's *Talents*: Tho' the proper Glory of a Man lies not in the *Possession*, but in the *right Use* of them. *Admiration of Persons* has often been found a *false Guide* in our Searches after *Truth*. Very great Men have frequently been observed to run into *great Excesses*: And I doubt not but to make it appear, that *He did so*, in the Article now before us. Men must, at last, be tried by *Truth* (which is above every Thing) and not Truth by *Men*, or by *Names*^e. That I may observe some Method, I shall point out the *Excesses* which that learned Writer appears to have run into, under the Heads here following:

D 2

I. In

“ and Dr. Turner, and *some others* were encouraged to answer him; but they were all found to be too weak to be *any* of them, or *all together* a Match for a Man of his *solid Learning and Judgment*: He was visibly their *Superior* in *Learning and Argument*, and their faint Essays served but to raise his Reputation. *Brett. ibid. p. 122.*

“ This eminent Person, whoever he was, (for Mr. *Johnson* does not name him) and who was least expected to favour the Doctrine of the *Sacrifice*, had not the Courage to deny it to be one. *Brett. ibid.*

The Design, I suppose, of that *eminent Person*, was not to enter into the Debate at all, but only to suggest an healing Thought, *viz.* That since every Thing of *Moment* was perfectly *secure* without the *material Hypothesis*, there could be no good Reason left for the *Warmth* that was shewn in it. A wise Reflection: which ought to have been *thankfully received*, and seriously attended to.

^e See my *Importances*, &c. p. 468, 469.

1. In depreciating *spiritual* Sacrifices beyond what was decent, or just.
2. In over-valuing *material* Sacrifices.
3. In over-straining many things relating to our Lord's *supposed* Sacrifice in the Eucharist.
4. In over-turning, or undermining the *Sacrifice of the Cross*.
5. In the wrong stating our *Sacrifice* in the Eucharist.
6. In giving erroneous Accounts of the *Evangelical*, or *Christian* Priesthood.

These several *Heads* may furnish out so many distinct *Chapters*: I shall take them in the order as they lie, and shall proceed as far in them as Necessity may seem to require, or my present Leisure may permit; reserving the rest for any future Occasion, according as Circumstances may appear.

C H A P. I.

Shewing some Excesses of the new Scheme, in depreciating spiritual Sacrifices.

I. **I** MADE mention before, of Mr. *Johnson's* taking it for granted, that *spiritual* Sacrifice cannot be Sacrifice properly so called: Which was throwing off a very important Question too negligently, and forbidding it a fair Hearing.

II. Else

^s See above, p. 43, 44.. I forgot to take *Grotius* into my List above; who says, *Eleemosynæ & jejunia & Res similes sunt sacra Actiones, & quidem externæ: Ideoque cum fiunt ex Fide in Christum, sunt Sacrificia novi Foederis, etiam talia per quæ Deus nobis redditur propitius. Grot. vot. pro pace, p. 670. conf. 715.*

II. Elsewhere he maintains, that *it is impossible in the Nature of Things, that Prayer and Praise without Sacrifice* (he meant *material* Sacrifice) *can be better than with it*^g. I pass by the Pretence offered in Support of this Paradox; because it is an old one, borrowed from the *Romanists*: And it was solidly confuted long ago, by our very learned and judicious Mr. *Mason*^h. I shall only note farther, that the Author might as justly have said, that it is impossible for *Uncircumcision* to be better than *Circumcision*, because he who receives *Circumcision as he ought*, must of course have the true *Circumcision of the Heart*, and *Both* must needs be better than one.

III. Another the like Paradox is, that *Prayer and Praise are absurdly preferred to material Sacrifices*ⁱ. Much might be said in Confutation of this Assertion, both from *Scripture* and *Antiquity*: But I consult *Brevity*; besides that the bare mentioning such Things is sufficient to expose them. I shall only ask, How came *material* Incense to be laid aside, and *naked* Prayer to be preferred before it, as proper to the *Saints*, under the Gospel^k? Incense was *symbolical* Prayer; Prayer is the *evangelical* Incense, and as much preferable to the other, as *Truth* is to *Shadow*, or *Thing signified* to the *Sign* or *Figure* of it.

D 3

IV. To

^g *Johnson*, Unbl. Sacrif. part ii. p. 123.

^h *Mason* de Minister. Anglic. p. 585.

ⁱ *Johnson*, *ibid.* p. 127.

^k *Revel.* v. 8. *Conf. Irenæus*, L. iv. c. 17. p. 249.

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IV. To disparage *spiritual* Sacrifice yet farther, he says, "A *contrite Spirit* is called a Sacrifice by *David*, tho' it be no more than a Disposition of Mind fitting us for Devotion and Humiliation, and may prevail with God *when no real* [viz. material] *Sacrifice is to be had*¹. An unseemly Reflection upon what are emphatically called *The Sacrifices of God*, in that very Place^m, as vastly preferable to *material* Sacrifices. The *Psalmist* did not mean, when material Sacrifice *was not to be had*: For, in the Verse immediately preceding, he says, *Thou desirest not Sacrifice, else would I give it: Thou delightest not in Burnt-Offering*ⁿ. What could be said plainer, to shew the Preference of the *spiritual* Sacrifices, above all other?

V. The Author goes on in the same Strain: *Whatever is now said of Prayer without Sacrifice, it is certain, that it is but mere Synagogue-worship*^o. It is certain that such Prayer is the Worship of the *Saints*, under the Gospel, as I before noted. But, I presume, this ingenious Turn was thought on, to anticipate, or to retort the Charge of *Judaism*; which may justly be objected to *material* Sacrifices, and frequently has been. It is odd to speak of publick Prayer *without Sacrifice*, when such
Prayer

¹ *Johnson*, *ibid.* p. 128.

^m *Psalm*, li. 17.

ⁿ The Pretences made for changing the *Translation*, in order to elude the Sense (p. 131.) appear so forced and unnatural, as not to deserve a serious Confutation.

^o *Johnson*, *ibid.* p. 128.

Prayer is itself a *Christian Sacrifice*: But he meant Prayer without a *material Sacrifice*; That, in his Account, is mere *Synagogue-worship*. He forgot, that it runs in *Christ's Name*.

VI. Another Position is, That a *Sacrifice of Righteousness signifies a noble, or rich Sacrifice, such as it was proper for King David to offer*^p. But learned Men have well shewn, that it signifies *true and spiritual Sacrifice*^q, as opposed to *material, typical, symbolical*: And such *spiritual Sacrifice* is really *richer and nobler* than an *Hecatomb*. I am aware, that something may be speciously pleaded from Psalm li. 19: And Mr. *Johnson* makes his Use of it^r. But the learned *Vitringa* seems to me to have given a just Account of that whole Matter^s.

VII. To disparage *spiritual Sacrifices* yet more, and to give the Reader as *low and contemptible* an Idea of them as possible, they are compared with the *Wood-Offerings*^t mentioned in *Nehemiah*^u; the *Fewel* brought for the Use of the Sacrifices: And it is thereupon observed, that "The Jews of old hoped, as well as other
" People, by their *sweet-scented Cane and Wood*,
" to render their Sacrifice a more agreeable
" Service". A coarse Comparison! Had not the Author otherwise bore the Character of a

D 4 grave

^p *Johnson*, *ibid.* p. 130.

^q See *Vitringa*, de vet. Synagog. p. 65. *Observat. Sacr.* Tom. ii. p. 499. In *Isa.* Tom. ii. p. 56, 733, 829.

^r *Johnson*, *ibid.* p. 130.

^s *Vitringa* in *Isa.* Tom. ii. p. 733.

^t *Johnson*, part ii. p. 225.

^u *Nehem.* x. 34. xiii. 31.

^v *Johnson*, *ibid.* 225.

grave and serious Writer, one could not have taken this extraordinary Thought to proceed from any reverent Regard towards *spiritual* Sacrifices, the *Sacrifices of God*. However, we may perceive from hence, that as often as any one should have objected the *Meanness* of a *Loaf-Offering*, or a *Wine-Offering*, he was provided with an Answer, and prepared to retort.

VIII. I shall take notice but of one Article more, under this Head. It was a famous Topick among the *Christian Fathers*, when arguing for *spiritual* Sacrifices, that *spiritual Offerings* were most agreeable to *spiritual Beings* ^x, such as *God*, and the *Souls* of Men : The same Argument has been as justly urged by learned Moderns. But in order to break the Force of it, it is observed, that *Porphyry* of old, and the *Quakers* of late Days, have carried those Reasonings too far, in the *spiritualizing* way ^y. Be it so : may not wise Men know where to stop ? Has not *external Religion* been oftner and more grievously perverted, and carried into Extremes ? We know what *Superstitions*, and *dangerous Deceits* arose from the use of *material Incense* in the Eucharist ^z, by the making it an *Offering for Sin* ^a : Neither have we reason to expect any

^x *Tertullian* de Orat. c. 27, 28. See *Review*, p. 505. *Lactantii* Epit. c. 58. p. 169. De ver. cult. L. vi. c. 24, 25.

^y *Johnson*, par. ii. p. 127.

^z Vid. *Renaudotius*, Collect. Liturg. Tom. i. 201.

^a *Jacob. Liturg.* p. 38, 53. Ed. Fabric.

Marci Liturg. 261, 273.

Ordo, Commun. Renaud. T. ii. p. 4, 6, 18, 19.

any thing better from the bringing in a *material Mincha*, for the like Purposes, into the Christian Church.

However, this way of depreciating *internal Religion*, and *spiritual Sacrifice*, is not the way to promote the *prime Uses*, the *practical Ends* and Purposes of the Holy Communion. It is indeed said on the other hand, in the way of Apology, that they *do not at all lessen the Value of any internal Grace, or the Necessity of a pious Life*, but the contrary ^b. They do not mean it, I easily believe: But in *fact* they do it. For, every cool, considering Man must see, that those *low* Notions of *spiritual Sacrifice*, (very different from the elevated *Ideas* which *Scripture* and catholic *Antiquity* every where inculcate) can have no good Aspect upon *practical Religion*. As to the Pretence of *raising the Dignity of the Sacrament* ^c, by a *material Sacrifice*, it is marvelous that any Man of moderate Discernment can entertain such a Thought: For, the *Reverse* is the certain Truth. The *Dignity* of the Holy Sacrament must infallibly *suffer*, if so mean, so *unprimitive* a Sacrifice should ever be admitted into it. The *Antients* constantly preserved the *Dignity* of the Eucharist, by supporting the *Dignity* of *spiritual Sacrifices*:

Mozarab. Miss. in Martene. T. i. p. 470, 498.

Dionys. Missal. *ibid.* p. 519.

Prudent. Pontif. *ibid.* 528.

Mayfacens. Missal. *ibid.* 538. conf. 591, 601.

^b *Johnson*, Unbl. Sacr. part i. p. 283. Alias, p. 288. *Bratt's* Remarks on Review, p. 139.

^c *Johnson*, *ibid.*

fices: If *Moderns* will submit to learn of Them, they will use the same *effectual* Methods, often proved and tried.

CHAP. II.

Shewing the EXCESSES, of the new Scheme, in OVER-VALUING material Sacrifices.

I. **I**T is alledged, that “there is more *intrinſick* Value in a *Loaf of Bread*, “and a *Flagon of Wine*, than in all the *Gold and Silver in the Indies*; because the former will “for ſometime *ſupport* our *Lives*, the other “cannot do it of itſelf, but only as by the *Conſent* of Men, it has a *Value* ſet upon it ^d. Upon which I obſerve, 1. That the Argument proves too much: For, by the ſame Argument a *Flaſk of Air* would have more *intrinſick* Value than all the reſt put together; ſince *Air* is *absolutely neceſſary* to ſupport *Life*, which none of the reſt are. 2. The Author obſerves elſewhere, that *Bloody Sacrifices, in themſelves*, are of the *nobler ſort* ^e; that is, have more *intrinſick* Value: And yet *David* (a very wiſe and good Man) diſdained to offer *even ſuch* to God, if they were to *coſt him nothing* ^f. He meaſured the *Value* of the *Sacrifice*, by the *Self-denial*, the *Reſpect*, and the *Affection* of the Offerer,

^a *Johnson*, part ii. p. 62.

^c *Johnson*, propit. oblat. p. 10.

^f 2 Sam. xxiv. 24.

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Offerer, shown in part, by the *Costliness* of the Offering. And indeed, when God did require *material* Sacrifices at all, he required *costly* ones, of as many as could afford it. But, what do our Bread and Wine cost a *whole* Congregation? What the *Communicants*, who, perhaps, are not one half of the whole? What does the *Quota* of any single Communicant amount to? Besides that, in reality, we *give* God nothing: We take all to *ourselves*, tho' not all of it provided at our own proper Cost or Charge. Was there ever such a *Sacrifice* known, or thought on, either among *Jews* or *Gentiles*, since the World stood? Or were the *primitive* Christians ever charged with any thing of this kind?

II. It is pretended farther, that this material Oblation is of *greater Value* than *ourselves*. Impossible, if we ourselves are the *Offerers*^b: For, it is a clear and uncontestable Maxim (as I have hinted above) that the Value of a *Sacrifice* can never rise higher than the Value of the *Sacrificers*. Upon the Strength of which Maxim, our very learned and judicious Dean Field did not scruple to intimate, that if a Man could

^a Johnson, propit. Oblat. p. 107.

^b That *We* are the *Offerers* (and not *Christ*, as the *Romanists* absurdly pretend) is allowed by Dr. *Hickes*, who says, "As the Congregation offered, so it consecrated and performed the whole Eucharistical Service, by the *Ministration* of the *Priest*; who therefore always administered in the plural Number. — *προσφερομεν* *οι*, *we offer*, &c. *Christian Priests*. Vol. i. Pref. Account, p. 22, 23.

The *Romanists* themselves allowed it, a few Years before the Council of *Trent*; as appears from *Alphonsus a Castro*. *Hæres.* L. x. fol. 214. Edit. A. D. 1549.

Sacerdos, in Persona Ecclesiæ, præsentat Deo patri oblationem factam per Filium in Ara Crucis. Compare *Field*, p. 210.

could be supposed to sacrifice even *Christ* our Lord, it would not be so valuable as the Sacrifice of *himself* ⁱ. The same Principle is confirmed by the united Voices of the *Antients*, who always looked upon *Self-sacrifice* as the most *valuable* of any ^k. They had good reason to think so, if either our Lord's *Example*, or St. *Paul's* Authority ^l, or the Nature of the Thing itself can be of any Weight.

III. It is pretended, that the Bread and Wine are the most *excellent* and *valuable* Sacrifice, because *they are in Mystery and inward Power, tho' not in Substance, the Body and Blood of Christ*, and therefore the most *sublime* and *divine Sacrifice that Men or Angels can offer* ^m: They are *enriched, replenished, over-shadowed* by the Holy Spirit, and by such *divine Influence* rendred the *Body and Blood* in *Efficacy* and *Virtue*, receiving by the Spirit a *Life-giving Power* ⁿ.

To which I answer, 1. That it is certainly a valuable *Sacrament*: And what the Author here

ⁱ *Field* on the Church, p. 209.

^k *Clem. Alex. Strom.* vii. p. 836, 848, 849, 860.

Origen, Tom. ii. p. 364. Ed. Bened.

Cyprian, Ep. 76. p. 232. Alias Ep. 77. p. 159.

Euseb. Demonst. p. 40.

Basil, Tom. iii. p. 207. Ed. Bened.

Nazianzen, Tom. i. p. 38.

Hilarius, p. 154. Ed. Bened.

Chrysostom, Tom. v. p. 20, 231, 316, 503. Tom. vii. 216. Ed. Bened.

Augustin. de civit. Dei. L. xix. c. 23. L. x. c. 20. Ed. Bened.

Procopius. In Isa. p. 22. *Gregor. M.* Dial. iv. c. 59.

^l Rom. xii. 1, Phil. ii. 17. — 2 Tim. iv. 6.

^m *Johnson*, Unbl. Sac. part ii. p. 60. Compare 67, 141.

ⁿ *Johnson*, ibid. p. 171. Note, That *overshadowing* is peculiar to *Baptism*: For, because it is said, that a Man must be *born of Water and of the Spirit*, the Fathers sometimes followed the Fi-

here enumerates may shew the Value of what God gives to us, not the Value of what We give to Him, in it. The Spirit, which is supposed to make all the Value, is what God gives to us in the Eucharist, not what we give to God : For, it cannot be supposed that we sacrifice the Holy Spirit. So that all that the Author has here said, however pertinent to the sacramental Part of the Eucharist, is foreign to the sacrificial, and can add little to the Value of it. It is but consecrated Bread and Wine still that we are supposed to sacrifice ; unless we take in Christ's natural Body to enrich the Sacrifice, which would be Popery ; or else the Divine Spirit, which is worse. 2. Besides, it is certain, that the Baptismal Waters are as much enriched, replenished, overshadowed by the Holy Spirit, and have the same, (if not greater) Life-giving Power, and yet they are no Sacrifice at all. 3. I have before hinted, that no Sacrifice, which We can offer, can be more valuable than ourselves : And therefore all this pompous Train of Words must come to nothing. 4. The Notion of the Spirit's coming upon the Elements, to make them absolutely the Body, is a gross Notion ; arising only from a popular Form of Speech °, and not consistent with the true and ancient Doctrine, that the unworthy

figure, in describing the new Birth. The Spirit is quasi Mari-
tus ; the Water is Marita, and Fecundata, and therefore stiled
Unda genitalis. The Holy Ghost overshadow ; the Water
brings forth ; and the Holy Thing born is the new Christian.
How to adapt the same Figure to the Eucharist, I see not ; nor
how to apply it to the Purpose of Sacrifice.

° See my Review, p. 127, 252, 265, 388, 392, 403.

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eat not the *Body*, nor drink the *Blood* of Christ in the Eucharist^p: Neither have they the Communion or Fellowship of the *Holy Spirit*. It is not sufficient here to say, that they *do receive* the Spirit, but receive *no Benefit*, because they *resist*, or *quench* the Spirit: For, being guilty of the *Body and Blood of the Lord*, in the very Act (1 Cor. xi. 27.) there is no room to suppose that in that very Act they receive *Motions of Grace*: And if they receive none, there are none to be *quenched*. Or, if on the contrary they were certain to receive the *kindly Motions* of the Spirit in the very Act, who should forbid the *unworthy* coming to receive *Motions of Grace*? This *Evasion* therefore will not answer the Purpose. The Spirit *deserts* ill Men in their *sinful Acts*: Therefore the *unworthy* do not receive the Spirit, but the *Elements* only: Therefore again, they receive not the *Body*; because without the Spirit, the Elements, *ex hypothesi*, are not the *Body and Blood*, but bare Elements, having a *relative Holiness*, because before *consecrated*, and that is all. 5. If the Bread and Wine once *consecrated* were *absolutely* the *Body and Blood*, by means of the Spirit, there is no reason why the Baptismal Waters should not be thought Christ's Blood *absolutely*, by means of the same Spirit. It is certain, from the Nature of the Thing, and it is confirmed

^p Review, p. 214: Ostensum est dominum recedere cum negatur, nec immerentibus ad salutem prodesse quod sumitur, quando gratia salutaris in cinerem, *sanctitate fugiente*, mutetur. Cyprian de Laps. p. 214. Ed. Bened.

firmed by the concurring Verdict of Antiquity⁹, that we are as properly *dipped* in the *Blood* of Christ in Baptism, as we *eat* the *Body* and *Blood* of Christ in the Eucharist. Therefore the Baptismal *Water* is as *valuable* as the Eucharistical *Wine*, and as fit to make a *Sacrifice* of; and it is also *commemorative* of the *Death* and *Passion*; Consequently, the *Elements* in either Sacrament, being blessed with like *Privileges*, and having the like *Dignity*, have all of them, in that View, the same Title, and ought *all* of *them* to be *Sacrifices*, as much as *any*.

IV. It is further pretended, that the consecrated Bread and Wine are *changed*, if not in their Substance, yet in their *inward Qualities*^r. Which appears to be *Sound* only, without *Meaning*; or *Words* without *Ideas*. When *Water* is said to have been miraculously *changed* into *Wine*, the Words carry some Idea of an *internal* Change of Qualities: But when *Wine* remains *Wine* still, not changed as to *Colour*, or *Taste*, or *Smell*, or any other *perceivable* Quality, it is hard to say what that *inward* Change means, or what *Idea* it carries with it. *Outward* Relations, *adventitious* Uses, or Offices are easily understood; and *Relative* Holiness carries some Sense in it^s: But the *inward* Change, the *inhering*, *intrinsic* Holiness, supposed

⁹ See my *Review*, p. 413. And to the References in the Margin, add, *Salmasius*. contr. Grot. p. 186, 191, 394. And *Patrick's* full View of the Eucharist, p. 82.

^r *Grabe*. Defens. eccl. p. 75, 87. *Johnson*, Unbl. Sacrif. Parti. p. 254, 255. *Alia*, p. 258, 259.

^s See my *Review*, p. 123.

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posed in this Case, will not comport, either with true *Philosophy*, or sound *Theology*. Whatever it means, or whatever it is conceived to be, certain it is, that it belongs as much to the *consecrated Waters of Baptism*^r, as to the *consecrated Elements of the Eucharist*: And so let it pass.

V. The most important Paradox of all, relating to this Head is, that the consecrated Elements are the *Substitutes* of the Body and Blood; are *sacrificed* first, and afterwards *taken* by the Communicants, *in lieu* of the *natural* Body and Blood, or of the *Sacrifice of the Cross*^s.
 “ The Eucharistical Bread and Wine are made
 “ the most perfect and consummate *Representatives* of the Body and Blood. — They
 “ are not only *substituted*, but they are, by the
 “ *Power of the Spirit* which is communicated to them, — made the *lively efficacious*
 “ *Sacrament of his Body and Blood*. — The
 “ *visible material Substitutes* — are the
 “ Bread and Wine: And when the Holy Spirit, which is his *invisible Representative*, communicates its *Power and Presence* to the
 “ Symbols, which are his *visible Representatives*,
 “ they do thereby become as full and *authentic Substitutes*, as it is possible for them to
 “ be^t. The sacramental Body and Blood of
 “ Christ are *substituted* instead of the natural,
 “ and

^r See *Review*, p. 410 — 413.

^s *Johnson*. Propit. Oblat. p. 29, 30, 44, 76.

^t *Johnson*. Unbl. Sacrif. Part 1. p. 183. Alias, p. 186. Compare p. 344. Alias, 349. And p. 176. Alias, 179.

“ and are therefore first to be *presented* to the
 “ most worthy Party in the Covenant, the in-
 “ finite *Grantor* of all Mercies, and then, in
 “ the next place, to the least worthy Persons,
 “ or the *Grantees*, the whole Body of Chri-
 “ stian People.” How to make any clear
 Sense or Consistency of these or the like *Posi-*
tions, I know not; but they seem to be embar-
 rassed with insuperable Perplexities. 1. The
 Notion of *Substitute*, as here applied, ap-
 pears unaccountable. The *sacramental* Body
 is supposed to be *substituted* for the *natural*, so
 as to be exclusively an *equivalent* for it,
 made such consummate *Proxy*, *Substitute*, *Re-*
presentative, by the *Power* and *Presence* of the
 Holy Spirit *with it*, and *in it*. This is the No-
 tion, if I can understand it. And if this be
 the Notion, it is very different from the *old No-*
tion of *Instruments* of *Investiture*, or *Deeds*
of Conveyance, supposed to convey, instrumen-
 tally, some other thing ^w, but not to be so given
in lieu of it, as to *exclude* it, or *supersede* it, or
 to supply the *want* of it ^x. The Rights, Pri-
 E vileges,

^u *Johnson*. Unbloody Sacrif. Part 1. Pref. to 2d Edit.

^w See my *Review*. p. 199, 200, 201.

^x For, were it so, then the *inward Part*, or *Thing signified*
 would not be our *Lord's Body*, but a *fictitious Body* given in
 its room: And if made such Body *absolutely*, by an *union* with
 the Spirit, it would be more properly the *Body* of the *Spirit*,
 than our *Lord's Body*, from which it is supposed distinct: And,
 in this way, the *very Idea* of our *mystical Union* with Christ's
glorified Body, would be obscured, or lost, and we should be
 but as *Aliens* from his *proper Body*; unless *two Bodies* of Christ,
 (not *Sign* and *Thing*, but *absolutely two Bodies*, for the *Sacra-*
mental is said to be *absolutely the Body*) were given at once
 in the Eucharist.

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vileges, Honours, Offices, so convey'd, are supposed go *with* the Pledges, and not to be made up to the Grantee by an *equivalent*. The Pledges (a Ring, suppose, or Book, or Parchment, or Staff) are worthless Things *in themselves*, and are valuable only for what *accompanies* them, not for what they really *inclose* or *contain*. In a word, such Pledges are not *exclusively* given *in lieu* of the Things which they are Pledges of (for then the Party would be no richer for them than the bare Pledges amount to) but such a *manner* of Delivery is made *in lieu* of another *manner*; and the Pledge and Thing go together *y*. In the Eucharist, for Example, Christ's crucified Body, and Blood shed, (that is, his *Atonement* and *Sacrifice*) are spiritually *eaten* and *drank*, under the Pledges of corporal Refreshment: And even the *glorified* Body is *received* into real, but *mystical* Union, under the

y See *Review*. p. 202. N. B. A Thing may be said to be given *in lieu*, or *instead* of another Thing, two ways: 1. In a Sense *exclusive*; as when a *Stone*, suppose, is given instead of *Bread*, or a *Serpent* instead of *Fish*: Where neither the *Fish*, nor the *Bread* are supposed to be given, nor any thing *equivalent*. To the same *exclusive* Sense belongs the giving *Value* for *Kind*; as *Money*, suppose, instead of *House*, or *Land*: Where again neither the *House* nor the *Land* is supposed to be given, but an *equivalent* in *Money*. 2. But one Thing is also said to be given *in lieu* of another Thing, in an *inclusive*, or *accumulative* Sense; as when *Deeds* are delivered *instead* of an *Estate*, which is given *with* them, and *by* them. Here, in strictness, the *Deeds* are not *Substitutes*, or *Equivalents* for the *Estate*: But one *Form of Delivery*, which is practicable and easy, is substituted and accepted, instead of *Another Form*, which the principal Thing given is not capable of. In This *latter inclusive* Sense, the Symbols of the Eucharist may be called *Substitutes*, but not in the former.

the same Symbols. Those Symbols, with what they contain, are not *Substitutes*, in the Sense of *Equivalents* for the Things, to *supersede* them; but they are *Instruments* to convey them, and to bring them in effect to us. 2. It is not easy to explain, how the supposed *Substitutes* can be any *Sacrifice* at all to God. The Elements are not conceived *Substitutes* of the *Body* and *Blood*, any otherwise than by the *Power* and *Presence* of the Spirit. The Elements *with* the Spirit, (not *separate* from the Spirit, which alone renders them so *valuable*) are supposed the *Substitutes*. Is the Spirit then *sacrificed* along with the Elements? That is *absurd*. But if the Spirit makes no part of the Thing sacrificed, the *Value* departs from it, yea, and the *Essence* of the *Substitutes*; for the *Body* and *Blood*, that is, the *Substitutes*, are not sacrificed, but the *Elements* only. If it be said, that *Grace* or *Virtue* accompanies the Elements, in the *presenting* them to God, like as in the presenting the same Elements to Man; this again is perfectly *unintelligible*. We can understand that *Pardon* and *Sanctification* are presented to the Communicants, along with the Symbols: But how *Pardon* and *Sanctification* should be presented, in the way of *Sacrifice*, to God, is not easy to explain. 3. I must here also observe, that whatever those *Substitutes* mean, the Baptifmal *Waters* have as clear a Claim, in that Case, as the Eucharistical *Elements* can have: They are as certainly *substituted* in the Sense of *Pledges*, and in a *sacramental* way, as the other can be sup-

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posed to be. But it never was the Intention of either *Sacrament*, that we should, in a *sacrificial* way, present to God *as much*, or *the same* that God gives to us ^z. I see not the *Sense*, or the *Modesty* of pretending to it. *Spirit, Pardon, Grace*, we may be glad to *receive*; but we have no Right, no Pretence, no Power to *offer* the same in Sacrifice. It is neither practicable, nor conceivable; it is mere Confusion: Which Confusion arises, partly, from the want of distinguishing between what is *in* the Elements, from what comes *with* them; and partly, from the not distinguishing between the *sacramental* View of the Eucharist, and the *sacrificial*; or, between the *Gifts of God* to Man, and the *Gifts of Man* to God. The Elements are in effect the Body *to us*, because God gives us the Body *by* and *with* the Elements: But they are not in effect the Body *to God*; because we do not give to God the *Fruits* of the Body *crucified*, or the *Privileges* of the Body *glorified*. A Man must have very *confused* Sentiments, who can argue from what we *receive*, in this Case, to what we *give* as a *Sacrifice*.

C H A P. III.

Pointing out some EXCESSES in relation to our Lord's supposed Sacrifice in the Eucharist.

I. **I**T is pretended, that our blessed Lord offered up his *sacramental Body*, that is, the

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^z Some such *confuse* Notion appears more than once in the *Propitiatory Oblation*, p. 27, 43. *Comp. Preface to 2d Edit. of Unbl.*

consecrated Elements, as a material Sacrifice in the Eucharist ^a. Now, in the first place, I find no *Scripture-Proof* of this Position. The *Romanists*, in support of the general Point of a *material*, or *sensible* Sacrifice, have often taken their Tour from *Melchisedeck* in *Genesis*, down to *Hebrews* the xiiith and 10th. And they have as often been pursued, in like Order, by the best-learned Protestants ^b, and forced out of all their Intrenchments.

The Plea from *Hoc Facite*, when first set up, was abundantly answered by a very learned *Romanist*: I mean the excellent *Picherell* ^c, who wrote about 1562, and died in 1590. *Protestants* also ^d have often confuted it; and the *Papists* themselves, several of them, have long ago given it up. The other boasted Plea, drawn from the Use of the *present Tense*, in the Words of the Institution, has been so often refuted and expo-

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Unbl. Sacrif. And Advertisement, p. 498. *Brevint* takes notice of the like *Confusion* in the Conception of some *Romanists* upon this Article. *Depth and Myst.* p. 20.

^a *Johnson. Unbl. Sacrifice. Part 1.* p. 85, 90, 92. Edit. 2d. Part 2. p. 1, 3, 6, 7, 178, 246, 242. & passim.

^b Chemnitius, Rainoldes, Bilson, Hospinian, Duplessis, Mason, Spalatensis, Montague, Morton, Albertinus, Johan. Forbesius, Brevint, Towerfon, Kidder, Payne.

^c *Picherellus.* p. 63, 136.

^d *Johan. Forbesius.* p. 616.

Mornæus. p. 212.

Salmasius. contr. Grot. p. 444.

Albertinus. p. 498, 509.

Morton. B. vi. ch. 1. p. 390.

Towerfon. p. 276.

Brevint. Depth and Myst. p. 138.

Payne. p. 9, &c.

Pfaffius. p. 186, 220, 259, 269.

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sed^e, that I cannot think it needful to call that Matter over again, in an Age of so much Light and Learning. The fairest Pretences from *Antiquity* have likewise been again and again fully answered, mostly by the same Hands. Wherefore, let that be my Apology for not taking distinct notice of every particular advanced by the late learned Mr. *Johnson*; who has but little of *Moment*, which had not been compleatly *obviated* on one side (as it had been *anticipated* on the other side) long before he wrote in this Cause. He was indeed a Stranger to what had been done; because he had resolved, and determined from the first, so to be, and held to his Resolution all along; as he frankly declar'd in 1714, and again in 1724.^f I commend not his *Rule*, nor his *Conduct* in That particular. *Wise* Men will be always glad to see what *wise* Men have said before them, in any Point of Controversy, and will not think themselves so perfectly

^e *Picherellus*. p. 62, 138.

Spalatensis. p. 278.

Mason. p. 614.

Morton. B. vi. ch. 1. p. 394.

Albertinus. p. 74, 76, 78, 119.

Johan. Forbesius. p. 617.

Brevint. p. 128.

Kidder, and *Payne*.

Pfaffius. p. 232, 233.

^f " It was my Resolution from the Beginning, to take my Measures and Information from *Antiquity* only, and therefore not to look into any of those Books that had been written, either by those of the Church of Rome for their corrupted Sacrifice, or by the Protestants against it: And I can truly say, I have most firmly and religiously observed this Rule, which I at first proposed to myself. *Johnson*. Unbl. Sacrif. Pref. Epist. p. 39. First and second Edit.

fectly secure against mistaking the Sense either of *Scripture*, or *Fathers*, as to need no *Counsellors* to assist them, nor any *Eyes* but their own^s. It was not right to imagine, that in 200 Years Time, or nearly, (in a Question very frequently canvassed by the best-learned Men) nothing had been thought on, nothing done, towards *clearing* the Point; more than what a single Writer might do at once, with a *Bible* only and some *Fathers* before him. I should not wonder if the strongest Genius, walking by such a *Rule*, should commit Abundance of Mistakes in the Management of a Controversy of any considerable *Compass*, or *Delicacy*, such as this is. But I pass on.

It is certainly of some Moment, that so learned and judicious a Man as *Picherellus*, (critically skilled in *Scripture* and *Fathers*, and under no Bias, except it were to the *Romish* Church, in which he lived and died) should so expressly and fully declare against our Lord's offering any *Expiatory* Sacrifice in the Eucharist^h. It is also of some Moment, that the *current* Opinion before the *Council* of *Trent*, was against the *First* Eucharist's being an *expiatory* Sacrifice; and that the Divines of *Trent* were al-

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^a Of the Use and Necessity of consulting *Moderns* (as well as *Ancients*) See *Review*, p. 6, 7, 8, 9. To neglect *Moderns*, in such Cases, is really nothing else but preferring *one Modern* to all the rest, and claiming to be *heard* as an *Interpreter* of *Scripture* and *Fathers*, at the same time *refusing* the like Favour of an *Hearing* to every *Interpreter* besides.

^h *Picherell*. p. 134.

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most *equally* divided upon that Question; and that it was chiefly *Fear* of the *Consequences*, obvious to *Protestants*, which obliged the *Council* to controvert the then *current* Persuasion ⁱ. It is not without its weight, that *Jansenius*, Bp. of *Ghent*, who died 14 Years after, was content to take in *spiritual* Sacrifice, in order to make out some *Sacrifice* in the *first* Eucharist ^k: As to which he judged very right; for, undoubtedly, our Lord so *sacrificed* in the Eucharist, and we do it now. But no proof has been given, nor ever can be given, of our Lord's *sacrificing the Elements*. He might, yea and did *offer* the Elements for *Consecration* (which is very different from *sacrificing*, being done also in *Baptism*) or he might present them as *Signs* and *Figures* of a *real* Sacrifice, being also *Signs* and *Figures* of *real* Body and Blood: But as they were not the *real* Body and Blood which they represented, so neither were they the *real* Sacrifice: Neither can it be made appear that they were *any* Sacrifice at all.

As

ⁱ See *Jurieu*. Hist. of the Council of Trent, p. 380.

^k Dicendum est, quod, Christum in Cæna & Eucharistiæ Institutione *Sacrificium obtulisse*, primum quidem satis est significatum, cum dicitur *Gratias egisse*. Gratiarum Actio enim est quoddam *Sacrificium*: A qua Christi Actione Sacramentum Corporis & Sanguinis Domini habuit nomen illud ab initio Ecclesiæ, ut diceretur *Eucharistia*. Igitur cum Gratiarum Actio est *Sacrificium*, & Sacramentum hoc dicatur & sit *Eucharistia* (quod est *Gratiarum Actio*) consequitur ex Christi *Actione*, & *Nomine* a Christi Actione imposito, Sacramentum Hoc esse *Sacrificium*. Unde in canone dicitur *Sacrificium Laudis*: de quo Psalmista, *immola Sacrificium Laudis*, &c. *Jansenius*. Comm. in Concord' Evang. p. 904.

As the Point now in Question has not been proved, there is the less Occasion to *disprove* it. Want of Proof is sufficient Reason for *rejecting* a Position, according to the old Rule, that the Proof lies upon him that *affirms*. However, I may, *ex abundanti*, throw in one Reason against it, which may be as good as a Thousand, because it is *decisive*. If the Elements were a *Sacrifice* in the *first* Eucharist, as upon the Principles lately advanced, then they were *given for Remission of Sins*; consequently, were a *Sin-Offering*, and an *expiatory* Sacrifice: Which is directly repugnant to the whole Tenor of the New Testament, every where ascribing *true* Expiation solely to the Death of Christ. It is in vain to plead, that this other Sacrifice expiated *in virtue* of what it represented. The *Blood* of *Bulls* and of *Goats* represented Christ's Sacrifice, and expiated, so far as they did expiate, *in virtue* of it: Yet St. Paul plainly teaches, that it was *not possible*, in the very Nature of the Thing, for those *secondary* Sacrifices to *take away Sins*¹, that is, to make *true* and *spiritual* Expiation. They might *atone* (and that *in virtue* of the grand Atonement) for *legal* Offences, or *typical* Sins, and might sanctify to the *purifying of the Flesh*^m, procuring some *temporal* Blessings, which were Figures and Shadows of *eternal*: But more than that they could not do. *True* Expiation always rested *immediately*, and *solely*, in the *prime* Sacrifice.

And

¹ Heb. x. 4.

^m Heb. ix. 13.

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And the *secondary* Sacrifices could avail no farther, by any *virtue* whatever, than to *secondary*, that is, *typical*, and *temporal* Expiation. Now, as we have no *typical Expiation* at all, under the Gospel, nor look for any Remission but what is *spiritual*, and *pertaining to the Conscience*ⁿ; it is exceeding plain, that the Remission of the Eucharist resolves *immediately* and *entirely* into the *prime* and *grand* Sacrifice, and not into any supposed *elemental* Sin-Offering. Neither indeed is there any such Thing under the Gospel; it being one of the great Gospel-privileges to have *immediate* Access to the *true* Expiation, and not to be kept, as it were, at a *distance* from it, by the Intervention of secondary Sacrifices, or secondary Expiations^o.

Such most certainly is the Doctrine of *Scripture*, and of all *Antiquity*: And our own excellent *Liturgy* was altogether formed upon it. Accordingly we never ask Remission on Account of any expiatory Sacrifice but *Christ's* alone; never conclude our Prayers, (no not even in the *Communion-Service*) *through the Sin-Offering of the Eucharist*, but thro' *Jesus Christ our Lord*; that is, thro' his *Merits*, solely and immediately, and his *Sacrifice*, not thro' any Sacrifice of our *own*: Which would be both *superstitious*, and *profane*.

If the Reader would see the Sense of the *Antients*, with respect to the words of Institution, *Body given and Blood shed for Remission of Sins*,
he

ⁿ Heb. ix. 9.

^o See above, p. 46, 47.

he may turn to *Albertinus*^p, who produces a long List of *Antients*^q, (besides a multitude of *Moderns*, Schoolmen and Romanists^r) all interpreting the Words, not of the *sacramental* Body and Blood given in the Eucharist, but of the *real* Body and Blood which were to be given upon the *Cross*. I may add one more, older than any of them, namely *Tertullian*; who does not only so interpret the Words, but occasionally mentions it as a very great *Absurdity*, to interpret the *Body given for you*, of the *Bread given*: in as much as it would amount to saying, that the *Bread* was to be *crucified* for us^s. These Things considered, we may take Leave to conclude, that the Notion of Christ's offering the *consecrated* Elements as a *Sacrifice*, may justly be numbered among the unwarrantable *Excesses* of some few *Moderns*, who did not well consider what they were doing.

II. It is pretended farther, that such Sacrifice of the *consecrated* Elements, or *sacramental* Body and Blood, was our Lord's *most solemn*
Act

^p *Albertinus*, p. 78. Compare 74, 119. And Bishop *Morton*, B. i. part iii. p. 112. B. vi. ch. i. p. 394, &c. Ch. viii. p. 475, &c.

^q Origen, Cyprian, Chrysostom, Jerome, Pelagius, Theodorit, Fulgentius, Ferrandus, Primasius, Pseud-Ambrose, Hesychius, Remigius, Sedulius, Bede, Isidorus, Claudius Taurinensis, Haymo, Euthymius, Theophylactus, Anselm.

^r Aquinas, Hugo Cardinalis, Carthusianus, Titelmannus, Valentia, Salmeron, Sà, Jansenius, Cajetan, Vasquez, Maldonate, Barradas, Suarez, &c.

^s Si propterea Panem corpus sibi finxit, quia corporis carebat veritate; ergo Panem debuit tradere pro nobis: Faciebat ad vanitatem Marcionis, ut Panis crucifigeretur. *Tertull.* contr. Marc. L. iv. c. 40. p. 571.

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Act of his Melchisedechian Priesthood. Indeed, to make out this *Melchisedechian* Offering, sometimes our Lord's sacrificing *himself*, along with the Symbols, is taken in^t: But I waive the Consideration of that *additional* Part, at present, designing to treat of it separately, in the next Article. The Sacrifice of the *consecrated* Symbols, by itself, must upon the Foot of the *new* Scheme, be reckoned *Melchisedechian*; as well because *our* Eucharistical Sacrifice (which is not of the *natural* Body, but of the *sacramental* only) is reputed *Melchisedechian*^u, as also because it is self-evident that *Melchisedek* did not sacrifice the *natural* Body of Christ, which was not then in Being, but the *sacramental* only, if either. If therefore our Lord's Sacrifice of *himself*, in the *first* Eucharist, be taken in, to compleat the *most solemn Act*, then it must be said, that he offered *two* Sacrifices in the Eucharist, and both of them *Melchisedechian*; of which I shall say more below, in the Place proper for it. Our present Concern is only with the Sacrifice of the *consecrated* Elements, considered as a *Melchisedechian* Sacrifice, by itself.

I apprehend, that it *has not*, and that it *cannot* be proved, that *Melchisedek* (so far as his Priesthood, or the Acts of it are recorded in Scripture)

^t " The Spirit by which they wrote, directed them——to
 " represent our Saviour, as now performing the most solemn
 " Act of his *Melchisedechian* Priesthood, and therefore as of-
 " fering *his Body and Blood* to God under the Symbols of Bread
 " and Wine. *Johnson*, Unbl. Sacrif. part i. p. 83. alias 86.
^u *Johnson*, Unbl. Sacrif. part i. p. 317. alias 322.

Scripture) made any *expiatory*, or any *material* Sacrifice at all. His *sacerdotal* Function was described but *in part*, to make it the fitter Type of *part* of our Lord's Priesthood. Other Parts of our Lord's Priesthood were sufficiently *typified* by the *Aaronical* Priesthood: But some further Type was still wanting, to *typify* what *Aaron's* Priesthood could not do. *Aaron's* typified the *transient* Part, the *atonement* Part; which was to be performed, *once for all*, by our Lord: But the *abiding*, or *everlasting* Part, (*viz.* the distributing the *subsequent* and *permanent* Benefits of that Atonement) was not provided for in *Aaron's* Priesthood, considered as *typical* of our Lord's, but was to be *typified* another way; namely, by the Priesthood of *Melchisedeck*, represented no further in Scripture, than the Reason of such Type required. *Melchisedeck* therefore was introduced, not as offering any *Sacrifice of Atonement* (That was to be considered as *previously* executed) but as conveying, or applying, instrumentally, the subsequent *Blessings* of that Atonement. This was part of the *sacerdotal* Office: And in respect of this Part only, *Melchisedeck* was introduced as a *Priest*; to *tipify*, as I said, the *permanent* Part of our Lord's Priesthood. *Types*, at the best, are but imperfect Resemblances of their *Anti-types*, or *Archi-types*: And therefore it is no Wonder if our Lord's Priesthood (a complicated Office) could not sufficiently be represented, whole and entire, by any *single* Type, but might require *several*, and of different

rent kinds, to represent it *distinctly*, as branched out into its *several* distinct Particulars.

Whoever well considers in what manner *Melchisedek* is introduced in *Genesis* ^w, and what is further said of him by the *Psalmist* ^x, and by *St. Paul* ^y, will easily perceive the Truth of what I say. *Melchisedek* therefore, so far as he is brought in for a *Type*, did not *sacrifice* at all (except it were in the *spiritual* way of *Lauds*) but he instrumentally conveyed to *Abraham* the *Blessings* of the *grand Sacrifice*; like as Christian Ministers now do to the Children of *Abraham*, that is, to all the *Faithful*.

The antient *Fathers*, who have often been wrongfully appealed to in this Matter, by *Papists* in general, and by some *Protestants*, meant no more than what I have here said: Tho' it would be tedious to enter into a detail of them ^z. They meant, that *Melchisedek*, by a *divine* Instinct ^a, foreseeing the *Sacrifice of the Cross*, offered to God, by way of *Thanksgiving*, a mental, vocal, manual *Representation*, or *Figuration* of it, by the *Symbols* of Bread and Wine; and by the same *Symbols*, instrumentally, conveyed
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^w Gen. xiv. 18.

^x Psalm cx. 4.

^y Heb. v. 6, 10, 11. vi. 20. vii. 1 — 24.

^z The *Antients* referred to on this Article, are *Clemens Alexandrinus*, *Tertullian*, *Origen*, *Cyprian*, *Eusebius*, *Julius Firmicus*, *Epiphanius*, *Philastrius*, *Ambrosius*, *Chrysostom*, *Jerom*, *Pelagius*, *Austin*, *Isidorus Pelusota*, *Cyril of Alexandria*, *Theodorit*, *Leo Magnus*, *Arnobius junior*, *Cæsarius of Arles*, *Cassiodorus*, *Primasius*, *Isidorus Hispalensis*, *Damascene*, *Pseud-Athanasius*, *Pseudo-Cyprianus*, *Pseud-Ambrosius*, *Paschasius Radbertus*, *Oecumenius*, *Theophylact*, *Euthymius*, *Potho Prumiensis*; and perhaps more.

^a Vid. *Euseb. demonstr. Evang. L. v. c. iii. p. 243.*

to *Abraham* the spiritual *Blessings* of it. This I observe of those *Fathers* who make the most of what *Melchisedeck* did: But the *Fathers* of the first two Centuries, and a Half, say nothing expressly of his *offering to God* any thing (whether in a *spiritual* way, or otherwise) but only of his *feasting Abraham* and his Family. As to the *later Fathers*, some of them speak with the same Reserve as the more *antient Fathers* did; others are more explicate: But none of them, I conceive, went farther than what I have mentioned. Upon the whole therefore, their Testimonies are altogether foreign to the Point of *sacrificing the Elements*, being that they were not considered as *Sacrifices*, but as *Figures* of a Sacrifice, and *Instruments* of a Thanksgiving-Service.

What Mr. *Johnson* has pleaded in favour of his Notion, had been sufficiently *obviated* by *Picherell*^b, among the *Romanists*, long before; and by many judicious *Protestants*^c, after him. The same has been confuted by the learned *Pfaffius*^d since; as also by the Reverend

^b *Picherell*, p. 116, 135, 333, &c.

^c *Jewell*. Answ. to *Harding*, p. 425.

Peter Martyr, Loc. comm. p. 895.

Bilson, p. 702.

Spalatenfis, p. 272.

Mason, p. 557.

Gul. Forbessius, p. 672. 2d. Ed.

Jackson, Vol. ii. p. 955. Vol. iii. 305.

Morton, B. vi.

Brevint, Depth and Myst. p. 107, &c. 135.

Outram, p. 228.

Kidder and Payne.

Albertinus, p. 199, 200.

^d *Pfaffius*, p. 196, 278, 321, 323.

rend and learned Mr. *Lewis*, in a small Tract^e, containing much in a little; close, clear, and judicious, published in 1714.

The Sum then is, that if our *Lord's* Performances in the *first* Eucharist, were such as *Melchisedeck* performed, (by the Accounts which *Scripture* and *Antiquity* give of them) they amounted only to a *spiritual* Sacrifice of *Lauds*, a *Representation* of the Sacrifice to be made *upon the Cross*, and a *Distribution* of the *Benefits* and *Blessings* of that Sacrifice to his Disciples.

III. It is pretended, that our Lord did not only sacrifice his *sacramental* Body in the Eucharist, but his *natural* Body besides, sacrificed *Both* in the same Act^f. This Refinement of the *material* Scheme was not thought on (so far as appears) before 1714, and then hardly submitted to, after much Reluctance, by the learned Dr. *Hickes*; and not well relished by *Others* on the material Side, whom Mr. *Johnson* complained of in 1720 8. However, the *Strength of the Cause* was now made to depend in a great measure, upon that *Matter of Fact*, (as it is called^h) advanced without *Proof*, or so much as *Appearance* of Proof; excepting the precarious Argument drawn from the *present Tense*, mentioned above; and except another as slight an Argument drawn from *John* xvii. 20.
taken

* *Lewis*, Answ. to Unbl. Sacrif. p. 18—23.

^f *Johnson*, Unbl. Sacrif. part i. p. 49, 83, 118. First Ed. Alias, 51, 86, 122. 2d Edit.

Johnson, Unbl. Sacrif. part ii. p. 6—10.

^g *Johnson*, *Saxon Laws*. Pref. p. 56.

^h *Johnson*, Unbl. Sacrif. part ii. p. 272.

taken with some obscure Testimonies of *Fathers*; which at most prove only that our Lord *devoted* himself in the Eucharist, or elsewhere, *before* his Passion, to be an *expiatory Sacrifice* on the Cross; not that he *sacrificed himself*, in the expiatory Sense, before. A Person's *devoting* himself in order to be such a Sacrifice, is not *performing* the Sacrifice, any more than *engaging* to do a Thing, is *actually* doing itⁱ. So slender are the Proofs of this *new* Notion. But let us see what *Self-contradictions* and other *Aburdities* it contains in it, or carries with it.

1. It is supposed to be the most solemn Act of the *Melchisedecian* Priesthood; though it is certain, that *Melchisedek* neither so *sacrificed himself*, nor our Lord's *natural* Body or Blood, not then existing.

2. It supposes *two* expiatory Sacrifices made by our Lord in the Eucharist, one of the *sacramental* Body, and the other of the *real*: This the Author seems to own, thinking he has some Colour for it, in *Hebrews ix. 23.* where St. Paul (he says) calls the Offering made by Christ *Sacrifices*, in the *plural* Number^k. As to the

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ⁱ Of this see Dr. Turner's *Christian Eucharist no proper Sacrifice*, p. 19, &c. *Field's* words in the like Case, are very applicable here: "This proveth not a *real* Sacrifice of Christ.——"

"For, his Blood is not *poured* out, neither is he *slain* indeed.

"As in the Time of the old Law, if the Priest reaching forth

"his Hand to slay the Beast that was brought to be sacrificed,

"had been so hindered by something interposing itself, that he

"could not *slay* the same, he had *offered* no Sacrifice, but en-

"*deavoured* only so to do, so is it here. *Field*, p. 207.

Put *engaged* for *endeavoured*, and the Argument is much the same.

^k *Johnson*, Unbl. Sacrif. part ii. Pref. p. 5.

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Construction of that Text, I am content to refer to *Commentators*, not suspecting that so forced and strange a Sense is at all likely to gain many followers: The *Hypothesis* itself must be better supported, before any such odd Meaning of that Text can be admitted. But what shall we do with those *two* Sacrifices of our Lord's in the Eucharist? They agree not with the Words of Institution, *this is my Body*: Which should rather have run, This is my *Two Bodies*, my *sacramental* one, and my *natural*: And so likewise the words *this is my Blood*. Then again, those *two* Sacrifices, being both *expiatory*, both given for the *Life of the World*, there would be two *Propitiations*, two *Expiations*; and we shall want to know what was the precise *Value* of this, and what of *that*, and whether they differ'd in Value as *finite*, and *infinite*; or whether they were of *equal* Worth.

It is pleaded, that they were both but *one Oblation*: Which is resembled to a *Deed of Gift*, where, by delivery of a *Parchment*, Lands or Houses are conveyed; and it is farther likened to a Man's *presenting* to God *Houses*, &c. by a Piece of *Money*, or a pair of *Gloves*¹. But this Account will not tally. 1. Because the *sacramental* Body is supposed to be a compleat *Substitute*^m, made so by the *Holy Spirit*; which therefore must be a great deal more than a *Pledge* or *Earnest* of the *Natural*, being itself absolutely *Christ's Body*, and invested with the
like

¹ *Johnson, Saxon Laws, Pref. 57.*

^m See above, p. 16.

like *Power* and *Efficacy*. So here were *two* Sacrifices of *like Power* and *Efficacy*, and therefore of *like Value*, as it seems: There were *Principal* and *Proxy*, the *Thing* itself and the *Equivalent*, both together, tho' they mutually *superfeded* each otherⁿ. The first of them seem to be advanced, in order to make our Lord's two Sacrifices look like *one Sacrifice*; and the second, to the end that *ours*, which is but *one* of the *two*, and *infinitely* slighter, may yet look as considerable to us now, as *Both* his then were to his Disciples^o. But if the *elemental* Sacrifice be considered only as *Gloves* or *Parchment* in Comparison, notwithstanding all its *inherent* Virtues, and *Enrichings* of the Spirit, then it is not a *Substitute* in the Sense contended for, nor of any considerable *Value*; so that instead of calling it a *Substitute*, or a *Sacrifice*, we may better call it a *Sign* or *Figure* of our Lord's Sacrifice, or at

F 2

most

ⁿ See above, p. 17.

^o *N. B.* As there are two *inconsistent* Accounts here tacked together, in order to serve two *different* Purposes, so it is observable, that *different* Reasons, in different Places, have been assigned for calling the Elements the *Body*: For, when they are to be made *Substitutes*, then the Reason given for the Name of *Body*, is, that they are in *Power* and *Effect*, by the *Spirit*, the same with the *Archi-types*, the very *Body* and *Blood* which they represent. Part i. p. 177 — 212. But when it is to be proved, that Christ offered his *natural* Body besides, then the Reason why the Elements are called *his Body*, is quite another Reason, *viz.* Because he offered his *natural* Body a Sacrifice by and under the Elements, as *Symbols*, or *Pledges*. See Part ii. Pref. p. 2. I may note, that if the *last* Reason were a true one, we could have no Pretence now, for calling the Elements his *Body*; because it is not our Intention to *offer*, under the *Symbols*, our Lord's *natural* Body as a Sacrifice for the Sins of Men: We cannot *sacrifice* Christ our Lord.

most, a *Pledge, Earnest, or Token* of our own. I here take it for granted, that our Lord's *elemental* Sacrifice was, at least, as good as *ours* can be supposed to be: And if even *his* was but as *Gloves, or Parchment* (comparatively speaking) *ours*, at this Day, can be no more; and if so, it does not appear worth the contending for, while we have an *infinitely better* Sacrifice to trust to, and to rest our *Expiation* upon.

3. There is no more Proof made that our Lord in the Eucharist *consigned* his *natural* Body to be *broken*, and his *natural* Blood to be *shed*, than that he consigned the same to be *then* and *there* eaten and drank. It is allowed, that *what was given for them* in the Eucharist, *was also given to them*; and *what was given to them, that they received*^p. If therefore our Lord *then* and *there* gave his *natural* Body and Blood for them, they *then* and *there* received the same *natural* Body and Blood: But if He gave them not, no *Transfer, no Sacrifice* was yet made of them. It is argued, *if the Bread and Wine were, [in the Eucharist] given to God, so were Christ's natural Body and Blood too*^q: By the same way of reasoning, if the Bread and Wine were in the Eucharist given to the *Disciples*, so were Christ's natural Body and Blood too.

I know, it is *denied* that Christ gave his *natural* Body, in such a Sense, to the Disciples, because of the glaring Absurdity; and it is pleaded in that Case, that our Saviour, in the Institution,
said

^p *Johnson, Unbl. Sacrif. p. 87. Alias, 91. Part ii. p. 11.*

^q *Johnson, Saxon Laws. Pref. 57.*

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said not one Word of his natural Body†. But why then is it pretended, from the same *Institution*, that he *consigned* his *natural Body* to God as a *Sacrifice*‡? If our Lord's *Silence*, as to his *natural Body*, is an Argument that it was not then *given* to the *Disciples*, the same *Silence* is as good an Argument to prove that it was not then *given* for them to God: Or if any Words of the *Institution* prove that the *natural Body* was then *given* for them, the same Words will equally prove, that it was also then *given* to them, and *received* by them; and *orally* too, according to the *Hypothesis* which I am here examining. To be short, upon the Principles advanced to support the *material Sacrifice*, it most evidently follows, either that the *natural Body* was not *given* to God, in the *first Eucharist*; or if it was, that it was *literally* given to the *Disciples* also, and *orally* received by them.

IV. Another Paradox, relating to this Head, is, “ That our Saviour *laid down his Life*, when, “ by a free Act of his Will, he did give his “ Body and Blood to God, in the *Eucharist*†. It might as *justly*, and with as much *Propriety* be said, that he was *crucified* at the Table, or *died* at his last Supper. But the Author, I presume, being sensible that where our Lord *laid down his Life*, there he *sacrificed himself*, and having conceived that the *Sacrifice of himself* should

F 3

be

† See Brett's Discourse on the Eucharist, Pref. p. 16. Answer to plain Account, p. 41. Johnson, Propit. Oblat. p. 33.

‡ See Johnson, Part i. p. 64, 83.

Johnson, Part ii. p. 4, 6, 7, 9, 272, 273.

† Johnson, Unbl. Sacrif. part ii. p. 69.

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be performed in the *Eucharist*, and there only ; he was under a kind of Necessity of maintaining (pursuant to his other Principles) that our Lord *laid down his Life* in the *Eucharist*. The Love of Christ towards us is sometimes express'd by his *laying down his Life* for us ^u ; and oftner by his *dying* ^x for us : Which (besides the *general Use* of the Phrase of *laying down one's Life*) is a more special Argument with respect to this Case, that the Phrases are here *equivalent*. Let it be said then, that Christ was *crucified, slain, gave up the Ghost, or resigned his Spirit* in the *Eucharist* : Indeed, they may any of them be as reasonably asserted, as that he literally *sacrificed himself* in the *Eucharist*.

Another learned Writer, on the same Side, chuses rather to say, that our Lord *laid down his Life*, when he *surrendered* himself to the Band of Soldiers ^y ; which was after his last Supper : But if any Person would undertake to justify such *new Construction* of the Phrase, he should produce some Example to shew, that any one has ever been said to have *laid down his Life* without *dying*, or *before he died*. And yet if any such Example could be produced, it would not fully come up to this particular Case, because our blessed Lord, at the very last Moment, when he resigned his Soul, had it in his Power to rescue himself from Death, as well as he had Power to *raise the Dead*. His Life *no Man* could wrest from him, at

^u John x. 15, 17, 18. 1 John iii. 16.

^x Rom. v. 6, 8. xiv. 9. 1 Cor. viii. 11. xv. 3. 2 Cor. v. 15. 1 Theff. v. 10.

^y Brett's Answ. to Plain Acc. p. 62, 75.

at any Time : Neither was it taken till the very Instant when he *laid it down of himself*², condescending to suspend his *divine* Power, or the Exercise of it. But I shall have another Occasion to say more of this Matter, under the following Chapter.

CHAP. IV.

Pointing out some EXCESSES in relation to the SACRIFICE OF THE CROSS.

THE *Sacrifice of the Cross* is so momentous an Article of the Christian Religion, that we have great Reason to be jealous of any Attempt either to overturn it, or to undermine it. No such Thing was ever formally attempted, that I know of, by any Divines of our Church, before 1718, when the *second Part of Unbloody Sacrifice* appeared. The Author himself, in his *first Part*, had owned the *Sacrifice of the Cross*, more than once², in words at least ; tho' he then seems to have *scrupled*, in some measure, the Use of the *Phrase*,

F 4

and

² John x. 18.

² *Johnson*, Unbl. Sacrif. Part i. p. 12, 66, 68, 95. 1st Edit. N. B. Dr. *Hickes* all along owned the *Sacrifice of the Cross*. (Christ. Priesth. Vol. i. p. 165.) So likewise Mr. *Leslie*, and Mr. *Scandret*, p. 4, 8, 157. Dr. *Brett* also, as late as 1713, which appears by his Sermon on the *Christian Altar*, &c. p. 18, 19. Tho' he adopted Mr. *Johnson's* new Notions in or before 1720, *Discourse*, &c. p. 39.

and to have been looking out for some *evasive* Construction to put upon it. Afterwards, in some Places he order'd *Maētation* to be read for *Sacrifice*^b, or for *Oblation*: And *Maētation*, at length, became his usual Expression for what we call the *Sacrifice* of the Cross. Let us examine his Reasons, or Motives for this so important a *Change* in Christian Theology.

1. His first Scruple seems to have been what he had hinted in the *first* Edition of his *first* Part, where he says, "By *sacrificed on the Cross*,
 " we must then mean, that he was *slain* as an
 " expiatory Victim, and not that he *offered*
 " himself as a *Melchisedechian Priest*; for he
 " declares, that he did this in the *Eucharist*.
 " For *this*, says he, is *my Body given to God*
 " for you^c. He adds afterwards, *It cannot*
be proved, that the *Melchisedek* in *Genesis* did
 offer *bloody Sacrifice*^d. This Pretence is very
 flight; because it cannot be proved, by any
 thing said in *Genesis*, or any other part of Scrip-
 ture, or by *Antiquity*, *Universality* and *Con-*
sent, that *Melchisedek* *sacrificed* Bread at all, or
 that he did any thing more (so far as he is
 brought in for a *Type*) than what amounted to
 the *Prefiguration* of the grand Sacrifice, and an
 instrumental *Conveyance* of the *Blessings* of it^e.
 However, as it is certain from *Scripture*, con-
 firmed by *Antiquity*, *Universality* and *Consent*,
 that

^b See *Johnson*, second Part, p. 267.

^c P. 95.

^d P. 472.

^e See above, *App.* p. 28, &c.

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that our Lord did offer himself a Sacrifice *on the Cross*, and that our Lord was not a Priest of any *other* Order but the Order of *Melchisedek*, it most evidently follows, that such his Sacrifice was so far *Melchisedechian*, was an Act of That *Priesthood* which was altogether *Melchisedechian*, and not *Aaronical*^f. In the *strictest* Sense, no *material* Sacrifice, bloody or unbloody, no *active* Sacrifice at all (excepting the Sacrifice of *Lauds*) can be *Melchisedechian*; for *Melchisedek*, as a *Type*, offered nothing but *Lauds* to God, and *Blessings* to *Abraham* under visible *Signs*: But as our Lord's Priesthood was entirely *Melchisedechian*, and contained the *atoning* as well as *benedictory* Part, it is manifest that even the *Atonement*, so considered, was *Melchisedechian*, as opposed to *Aaronical*. In short then, it must not be said that our Lord's Sacrifice was *bloody*, and therefore not *Melchisedechian*; but it was *Melchisedechian*, though *bloody* &c, because it was our Lord's, who was of no other priestly Order but the Order of *Melchisedek*. It is a poor Thought of the *Romanists*, and it is well exposed by Dean *Brevint*^h, that *Bread* and *Wine* are necessary to every Act or Exercise of the *Melchisedechian* Priest-

^f Heb. vii. 11, 13, 14, 16, 17.

^g N. B. It cannot be reasonably doubted but that *Melchisedek* offered *bloody* Sacrifices, after the way of the antient *Patriarchs*: Only, That *part* of his *Priesthood* was not mentioned; as there was no need to mention it, since the *benedictory* Part of his Priesthood was all that the *Type* intended was concerned in, as I before intimated.

^h *Brevint*, Depth and Mystery, &c. p. 116, 117, 118.

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Priesthood: For, as the Notion is founded in *Error*, so it terminates in *Absurdity*. Our Lord had no *Bread* to offer on the Cross; neither has he any *Bread* or *Wine* to offer in Heaven, where he *intercedes* as a Priest in virtue of his Sacrifice once offered, and *blesSES* as a Priest, and *abideth a Priest continually*ⁱ. But I proceed.

2. The first and main Scruple against the Sacrifice of the Cross being thus considered, and confuted, there will be less Difficulty with the rest, which are slighter, and which appear to have been invented purely to wait upon the other. A second Scruple is, that our Lord could not, while alive, offer (unless it were under Symbols) his Body and Blood, as *substantially separated*; because it appears not that *any Blood* flowed from him, till the *Soldier* pierced him; but it is probable, that the *Nails* so filled the *Orifices*, that *no Blood* could issue thence^k. I shall venture to leave this ingenious Speculation with the Reader.

3. Against the *Sacrifice of the Cross*, it is pleaded, that to suppose it, "is to render the Sacrifice of Christ a *bloody* one indeed; so bloody, as that it cannot be reconciled to *Purity* of any Sort, till *killing one's self* be esteemed a *Virtue*^l. The same Argument, as lately revived by another Gentleman, runs thus: "He could not offer himself a Sacrifice in any other manner than by *Symbols* or *Representatives*: For, had he in any manner

ⁱ Hebr. vii. 3.

^k Johnson, Unbl. Sacrif. Pref. p. 4, 5.

^l Johnson, Unbl. Sacrif. part ii. p. 70.

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“ ner, *put himself to Death*, he might have been
 “ too justly accused of *Self-murder*^m. Sorry
 I am, that any thing of this kind, tho’ only
 in the way of Argument, should drop from
 serious and religious Persons: And I was in
 some doubt with myself, whether I could *pru-*
dently or *reverently* repeat it, tho’ in order only
 to *confute* it. But who can any longer bear
 to have that *most precious Sacrifice*, upon which
 all our Hopes and all our Comforts depend,
 treated in a manner far from becoming it?
 Why must Christ’s laying *down his Life*, be so
 invidiously, so injuriously called *putting himself*
to Death? To *resign his Life*, or voluntarily to
submit to Death, is one thing: To *put himself*
to Death, is quite another, differing as *active* Dis-
 obedience from *passive* Obedience. But tho’ he
 was *passively* obedient, in submitting to *suffer*,
bleed, and *die* for us, it does not therefore fol-
 low, that he exercised no *Act* of *offering*, or
 that he made no *active* Sacrifice on the Cross.
 It was his *own Choice* to submit to the Will of
 his Enemies, and his *chusing* so to *suffer*, so to
 be *passive*, for the Honour of God, and the
 Salvation of Men, was the *divinest* Act and Ex-
 ercise of true *Piety* and *Philanthropy*. It was
active Virtue, as all *Choice*, (whether to do, or to
 suffer).

^m Brett’s Answ. to Plain Acc. p. 66. One might here make
 use of Tertullian’s Argument against Marcion (cited above, p. 27.)
 with a very little change. “ If our Lord made for himself a
 “ *Body of Bread*, to be sacrificed, because he could not offer
 “ himself in any other manner than by *Symbols*, then was
 “ *Bread given for the Life of the World*, and Bread should
 “ have been *crucified* for us.

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suffer) is equally *active*, an *Act* of the Will, and a *Work*ⁿ. He thus *actively* offered, on the Cross, his *Body*, his *Blood*, his *Soul*, his *Life* to God; chusing not to *kill*, but to be *killed*; not to *slay*, but to be *slain*: And by such *Act* of Submission and Resignation to the Will of God, he made himself a voluntary *Sacrifice*, in his Death, for the Sins of Mankind. This is the plain Doctrine of the Gospel, which every one that runs may read: And it is confirmed by as *early*, as *universal*, and as *constant* a Tradition for fifteen Centuries, or more, as any Point of Christian Doctrine whatsoever; from *Barnabas*, *Clemens*, and *Ignatius*^o, down even to *Socinus* of the XVIth Century. It would be tedious to enter into the detail of *Authorities*; neither can it, I presume, be necessary. I shall only hint farther, that from the third Century and downwards, *Altar of the Cross*^p has been the

ⁿ *Aquinas* understood *active* and *passive*, as well as most can pretend to: And he scrupled not to call our Lord's passive Obedience, *A Work*: *Hoc ipsum opus, quod voluntarie passionem sustinuit* &c. See above, p. 6. The arguing from the word *patient*, or *passive*, in this Case, is only playing upon an *equivocal* Name, and committing a *Fallacy*.

^o *Barnabas*, Ep. ch. vii. p. 21. Coteler.

Clem. Rom. Epist. i. c. xlix.

Ignatius ad Ephes. c. ii.

^p *Origen*, Tom. ii. p. 220. conf. 187, 83, 362. Bened. Edit.

Eusebius de Laud. constant. 765. Ed. Cant.

Hieronym, Tom. ii. part ii. 167. Tom. iii. 384. Bened.

Ambrosius, Tom. i. 995, 1002. Tom. ii. 1054. Ed. Bened.

Chrysostom, Tom. ii. 403, 404. Bened. Ed. in Heb. 839.

Augustinus, Tom. iv. 211, 1565. Tom. v. Append. 273.

Tom. viii. 820.

Leo Magn. Tom. i. 251, 261, 264, 267, 276, 293. Quen.

Venant. Fortunat. Hymn de Pass. Christi, p. 695.

the current Language : One certain Argument, among many, that the *Sacrifice* was supposed to be made *upon the Cross*. And such also is the Language of the Greek, and *Oriental Liturgies*¹.

It is very wrong to suggest, that our Lord was merely *passive* in laying down his Life, because *Nature was spent*, and because he had been *half dead before*, and the like²; as if any violence of Death could have *wrested* his Soul from *Him*, the Lord of Life, as it may *ours*. Our *older and better Divinity* may be seen in the learned and judicious Bp. *Bilson*, who confirmed the same both by *Scripture* and *Fathers*. It ran thus : “ The Conjunction of the *human* “ Nature with the *divine*, in the Person of “ Christ, was so fast and sure, that neither *Sin*, “ *Death*, nor *Hell*, assaulting our Saviour, could “ make any *Separation*, no not of his *Body* : “ But he himself, of his *own accord*, must put “ off his earthly Tabernacle, that dying for a “ Season, he might conquer Death for ever. “ And so the *laying down his Life* was no im- “ posed Punishment, nor *forcible Invasion* of “ Death upon him, but a *voluntary Sacrifice* “ for Sin, rendred unto God for our sakes³. This Doctrine Bishop *Bilson* defended against some

¹ *Jacob*, Liturg. p. 35. Fabric.

Basil, Liturg. copt. p. 24. Renaud.

Gregorii, Liturg. copt. 36, 37. conf. 46.

Basilii, Liturg. Alex. p. 83.

Gregorii, Liturg. p. 120, 121, 123.

Ordo Commun. Syr. Jacob, p. 22.

² *Johnson*, part ii. p. 69, 70.

³ Bishop *Bilson*, Full Redemption, &c. p. 8.

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some rigid Calvinists of his Time ; who maintained the *contrary* ^t for the Support of some other *false* Principles. . But I return.

The Author of *Unbloody Sacrifice*, tho' he had argued before, several ways, against the *Sacrifice of the Cross*, yet retreated at length to this : " I do not, nor ever did *deny*, that Christ " *offered himself on the Cross* ; but I declare, I " cannot prove it from *Scripture* ; so that if it " be true, I leave it to be proved by *Tradition* ". How hard of Belief in this high Article, when it is *undeniable* that *Scripture* (taken in the Sense of the *Fathers* of the *first*, *second*, and *following Centuries*) *does prove* it ; and when, in other Cases, he conceived, that *That Man* ought to suspect his own Judgment and Orthodoxy, whose Opinions sink below the Standard of the *second Age after Christ* ^w. But we need not *Fathers* in this Point, nor indeed any thing but *Scripture-Texts*, and *unprejudiced Reason*.

The Prophet *Isaiab* represents our Lord as *wounded for our Transgressions*, and *bruised for our Iniquities*, and making his Soul an Offering for Sin ^x. Where but on the Cross ? Not at his last Supper, where he was neither *wounded*, nor *bruised*, except it were in *Effigie*, nor offered his Soul, so much as in *Effigie*, whether we interpret it of Soul, or of Life. His pouring out his Soul unto Death (not his pouring out Wine, or pouring out Promises, or Engagements) is by the

^t Bishop Bilson, *ibid.* p. 229.

^u Johnson, *Sax. Laws*, Vol. i. Pref. p. 58.

^w Johnson, *Unbl. Sacrif.* part i. p. 212. alias, 215.

^x Isa. liii. 5, 10.

the same Prophet made the one Thing considerable ^y.

Where our Lord *bare our Sins* (a *sacrificial Phrase*) there most certainly he made his *Sacrifice*: Now, St. Peter expressly tells us, that he *bare our Sins in his own Body, on the Tree* ^z; not in his *sacramental Body*, or at the *Communion-Table*. Besides that it is manifest from the same Text, that he had not made the *expiatory Sacrifice* in the Eucharist; For if he had, he could have had none of our Sins to *bear* in his Body on the Cross; neither indeed would his *Death* have been *necessary* to our Redemption, being *superseded* by the Eucharistical *Remission*, and by the *Atonement* then made.

Where *Peace* was purchased, where *Redemption* and *Reconciliation* were perfected, there may we look for the *Sacrifice* of Peace, Redemption and Reconcilement. Now, St. Paul says plainly, that he *made Peace through the Blood of his Cross*, (not thro' the Blood of his *Holy Table*, whether sacramental, or natural) to *reconcile all Things*, &c. ^a Again, *we were reconciled to God by the Death of his Son* ^b, and *reconciled unto God by the Cross* ^c: Not by the Eucharist of his Son, not by the *Communion-Table*. We were *redeemed by his Blood* ^d; and *made nigh by the Blood of Christ* ^e, and *sanctified* *also*

^y Isa. liii. 12.

^z 1 Pet. ii. 24. Compare Isa. liii, 4, 6, 11, 12.

^a Coloss. i. 20.

^b Rom. v. 10.

^c Eph. ii. 16.

^d Revel. v. 9.

^e Eph. ii. 13.

also by his Blood^f: Not in the Eucharist, where no Blood was shed, except it were in *Effigie*; neither will such *sacramental* Shedding answer St. Paul's meaning, where he says, that *without shedding of Blood there is no Remission* &. Again, it is said, Christ appeared to put away Sin by the SACRIFICE of HIMSELF: And as it is appointed unto Men ONCE TO DIE——So Christ was ONCE OFFERED to bear the Sins of many, &c.^h Where it is plain, that he was to put away Sin by *sacrificing himself*, and that, *by dying*; as appears by the Similitude immediately following; *As it is appointed unto Men once to die*, so Christ was once offered, viz. in his *Death*: Otherwise the Parallel will not answer. It is in vain to say, that the Offering was previous to his bearing our Sins: For, the Prophet *Isaiah* expounds his *making his Soul an Offering for Sin*, by his *pouring out his Soul unto Death*ⁱ. So that his being offered to bear, must mean, that he was offered on the Cross, where he was to pour out his Soul, that upon the same Cross he might bear our Sins, &c.

More might be added, but I forbear to proceed farther in so plain a Point, so firmly grounded on *Scripture*, and so fully establish'd by *Antiquity*, *Universality* and *Consent*; Consent of the Christian Churches from the Beginning, down to this Day.

4. It

^f Heb. xiii. 12. x. 29. ix. 12, 13, 14.

^g Heb. ix. 22.

^h Heb. ix. 27, 28.

ⁱ Isa. liii. 10, 12.

4. It was going great Lengths, to say, " I must
 " humbly declare my Opinion, that it is im-
 " possible to establish the Doctrine of Christ's
 " Body and Blood being a *real Sacrifice*, by
 " any *other* Arguments but those by which
 " we prove the *Eucharist* to have been insti-
 " tuted a *Sacrifice* by our blessed Saviour ^k.
 Whatever might be the Fate of this *particu-
 lar*, much *disputed* Notion of the Eucharistick
 Sacrifice, one Thing is certain, and will be
 readily allowed by every considerate Man, that
 the *general* and *unquestionable* Doctrine of the
real Sacrifice, ought never to be put upon a
 Level with it: Neither ought it to have been
 so much as suggested, that there is any Ground
 for so strange a Comparison. It was obliging
Socinians too far, to raise any Doubt or
 Question about the Certainty of the *Sacrifice of
 the Cross*: But to throw out broad Innuendos
 besides, that it stands upon *no better*, or *no
 other* Foundation, than the *material* Sacrifice,
 the material and *expiatory* Sacrifice of the Eu-
 charist; what is it but betraying the *Christian*
 Cause into the Hands of the Adversaries? For,
 if they may reasonably urge (or cannot reason-
 ably be confuted, if they do urge) that such
material and *expiatory* Sacrifice is a *Novelty*
 of Yesterday, scarce thought on before the *dark*
 Ages of Superstition, which made use of *mate-
 rial* Incense for like Purposes; scarce ever seri-
 ously maintained by any of the *West*, before the
 G XVIth

^k *Johnson, Sax. Laws, Pref. p. 54. Unbl. Sacrif. part.ii. Pref.
 P. 1, 2.*

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XVIth Century, and then only by the *Romanists*; never admitted, in either part, by *Protestants* before the XVIIth Century, nor then by many of them; never taught (as now taught) before the XVIIIth Century, and then by a single Writer only, for some Time: I say, if the *Socinians* may reasonably urge the *Premises*, the Conclusion which they aim at, is given them into their Hands: And so at length this indiscreet Zeal for an *imaginary* Sacrifice of the Eucharist (not capable of *Support*) can serve only to perplex, darken, or destroy the *real* one of the Cross¹.

I thought to go on to *Two Chapters* further, pointing out more *Excesses* and *Inconsistencies* of the new Scheme. There is one which particularly deserved to be mentioned; the precarious Consequence drawn from our Lord's supposed Sacrifice in the *first* Eucharist, to *our* Sacrifice in the rest, built only upon this, that *we are to do what Christ did*^m: An Argument, which if it proves any thing, proves that we are to do *all that Christ is supposed to have done* by way of Sacrifice; that is, to sacrifice his *sacramental* Body, and his *natural* also, (which is *absurd*) or else to sacrifice
our-

¹ The chief Advocate for the *new* System says, "It is no small Satisfaction to me, that the Sacrifice of the Eucharist, and the *personal* Sacrifice of Christ, do rest upon the same Foundation, and stand or fall together. *Johnson*, Unbl. Sacr. part ii. Pref. p. 1, 2. To which it is sufficient to say, *God forbid!* The *personal* Sacrifice of Christ stands upon the Rock of Ages: The other (in his Sense of it) is built upon the Sand.

^m *Johnson*, Unbl. Sacrif. part i. p. 50, 91. Alias, 51, 94. *Johnson*, part ii. p. 10.

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ourselves under Symbols, as our Lord sacrificed *Himself*, which will not serve the Purpose of the *material* Scheme. One way, the Argument proves *too much*, and the other way *too little*; and so neither way will it answer the End designed. I am aware, that some will tell us, what the Argument *shall prove*, and what it *shall not prove*ⁿ. But who will give a Disputant leave to draw Consequences *arbitrarily*, not regulated by the *Premises*, but by an *Hypothesis*, which itself wants to be regulated by *Reason* and *Truth*?

I have not here room to enter farther into this Matter: These Papers are already drawn out into a Length beyond what I at first suspected. I hope, my Readers will excuse my stopping short in this IVth Chapter, and saving both myself and them the Trouble (perhaps *unnecessary* Trouble) of Two more. It is of use in any controverted Points, to observe what *Exit* they are found to have, when pursued to

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ⁿ *Johnson*, part i. p. 96, 122. *Alias*, 99, 126.

Dr. Brett on Liturgies, p. 135. *N. B.* The Sum of what is pleaded on that Side, when carefully examined, will be found to amount only to this: We are to *do what Christ did*, so far as *serves the new System*: But we are *not to do what Christ did*, so far as *disserves* it. *Do this*, shall be an *Argument*, when and where it makes for it: *Do this*, shall be *no Argument*, when or where it makes against it. It is observable, that the words *this do*, in the Institution, come after the words, *take, eat, this is my Body*, and therefore manifestly relate, not merely to the *sacerdotal* Ministration, but to the *whole Action*, or *Actions* both of Priest and People. The *blessing*, the *breaking*, the *pouring out*, the *distributing*, the *receiving*, the *eating*, and the *drinking*, are all comprehended in the words, *this do*. All those Actions are *shewing forth the Lord's Death*, (1 Cor. xi. 26.) for a *Remembrance*, or *Memorial* of him.

the utmost. There were sufficient Reasons before, against a *material* Sacrifice, considered in its best Light, as purely *Gratulatory*, or *Eucharistical*: And there were more and stronger against the same considered as *expiatory*, or *propitiatory*; Reasons, I mean, from *Scripture*, and *Antiquity*, and from the *Nature of Things*: But the Managers for the *material* Cause have now lately furnished us with a *new* Argument against it, by shewing us, that after all that can be done for it, it has really *no Exit*, or such as is *worse* than *none*; while it terminates in various *Inconsistencies*, and *Incongruities*; and not only so, but is contradictory also to *sound Doctrine*, particularly, to the *momentous Doctrine* of the *Sacrifice* of the *Cross*.



A brief



A brief *Analysis* of Mr. Johnson's System, shewing what it is, and by what Steps he might be led into it.

1. **T**HE first Thing in *Intention*, last in *Execution*, was to prove, that the Gospel-Ministers are *proper Priests*.

2. *Proper Priests* must have a *proper Sacrifice*: Therefore some *Medium* was to be thought on, to prove a *proper Sacrifice*, particularly in the *Eucharist*.

3. A prevailing Notion, or vulgar Prejudice had spread among many, for a Century or more, that no Sacrifice could be *proper*, but a *material* one: Therefore Pains were to be taken to prove the Eucharist a *material Sacrifice*.

4. But as material Sacrifice carried no Appearance of *Dignity* in it, looking too *low* and *mean* for an *evangelical Priesthood* to stand upon; therefore ways and means were to be used to raise some Esteem of it: *Spiritual Sacrifice* was be *depreciated*, and *material* to be *magnified*. Hence, as it seems, arose the Thought of enriching the *Elements* with the *Spirit*; borrowing from the *sacramental Part* of the Eucharist,

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to augment and advance the *sacrificial*. And now the Scheme appeared with a better Face.

5. Nevertheless, if our Lord in the *original* Eucharist did not sacrifice the *Elements*, it could not reasonably be supposed that we do it now, and so Things would not tally: Therefore it was found necessary to assert, that he also *sacrificed* the *Elements*, as his *sacramental Body*; and thereupon *Reasons* and *Authorities* were to be searched out for that Purpose.

6. Still there was a weighty Objection remaining, *viz.* that Scripture speaks often of Christ's offering *Himself*, but never once of his offering in Sacrifice the *Symbols*: To remove which Difficulty, it was thought best to say, that he offered *Himself* in the Eucharist, but by and with the Symbols. An After-thought, and not well comporting with former Parts of the Scheme.

7. But there was still another Difficulty, a very great one; namely, that our Lord, according to the Accounts of the New Testament, sacrificed himself but *once*: Therefore, either he did it not *in the Eucharist*, or not *upon the Cross*. To remove this Difficulty, it seems to have been resolved, to give up the *Sacrifice of the Cross*, and to retain only the *Sacrifice of the Eucharist*: And so the Scheme was compleat.

Having thus given a Sketch of the System in the *Analytical* way, it may now be easy to throw it into the *Synthetick*, thus:

1. Christ our Lord made a *personal* Sacrifice of himself *once*; either in the Eucharist, or on the Cross.

2. It

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2. It cannot be proved to have been *on the Cross*, but there are divers Reasons against the Supposition; therefore it must have been *in the Eucharist*.

3. He sacrificed himself in the Eucharist, under *Symbols*, sacrificing the *Symbols* together with *Himself*: Otherwise we could have no Pretence now for sacrificing the same *Symbols*.

4. The Christian Church, after his Example, sacrifices the *Symbols*, but not *Him*.

5. Therefore the Church has a *material* Sacrifice.

6. Therefore the Church offers a *proper* Sacrifice.

7. Therefore the Gospel-ministers are *proper* Priests, *sacrificing* Priests; which was to be proved.

Now, my humble Opinion upon the Whole is, that if the learned Author had taken *spiritual* Sacrifice for his *Medium*, instead of *Material*, he might not only have avoided many Perplexities, and no small Number of Mistakes, but might also have come at his *main Point* justly and regularly, in conformity with *Scripture* and *Antiquity*. He might have proved that Christian Ministers are *Priests* in as high and as proper a Sense as any before them have been (*Christ* only excepted) authorized to stand and minister *between God and his People*, and to *bless in God's Name*, and to execute all other *sacerdotal* Functions, but in a more *spiritual* and

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heavenly

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heavenly way than other Priests had done :
Which detracts not at all from the *Propriety* of
the Christian Priesthood, but adds very much
to its *Value* and Excellency, and shews it to be
of *superior* Dignity to any real or pretended
Priesthood, either of *Jews*, or *Pagans*,



A distinct



*A distinct summary View of the several
OBLATIONS in the Eucharist,
previous to CONSECRATION,
or subsequent.*

*What is Previous, goes under the Name of Ante-
Oblation : What is Subsequent, falls under
the Name of Post-Oblation.*

I. Of the *Ante-Oblation.*

THE *Ante-Oblation* has three Parts, or
three Views, as here follows :

1. There is a presenting to God *Alms* for the
Poor, and *Oblations* for the Use of the Church.
The *material* Things are Gifts to Men : The
benevolent *Act*, or *Work*, is a Gift, or *Sacri-
fice* unto God. St. Paul points out this Di-
stinction, where he teaches : *To do good, and to
communicate, are such Sacrifices* as God is well-
pleased with ^a. The benevolent *Services* are the
Sacrifice ; not the *material* Money, or Goods.
This Distinction is further confirmed by the
common *Custom of Speech* ; which shews what
the common *Ideas* are. *Alms* (that is *Alms-
deeds*)

^a Hebr. xiii. 16.

deeds) *make an Atonement for Sin*: A true and a proper Expression, understanding *Atonement* in a qualified Sense. But who would say, that *Money* makes an Atonement? By *Bounty and Charity* God is *appeased*: The Proposition is true, and the Expression proper. But can we say, that by *Silver* and *Gold* God is *appeased*? No certainly. And why cannot we? Because it would be *confounding* Ideas: For, even in common Language, expressive of the common Ideas, the *Service* is the Gift to God, not the *material* Thing.

2. There is in the Eucharist, a presenting to God (*virtually* at least) an *Acknowledgment* of God's being *Creator* and *Giver* of all good Things; as *Irenæus* intimates ^b. *Tertullian* extends it to *Both* Sacraments ^c; inasmuch as the religious Use of *Water* in Baptism, carries in it a *tacite* Acknowledgment that *Water* is a *Creature* of God.

3. There is also a presenting of the Elements to God, for *Consecration*: Which is common to *Both* Sacraments. For, in *Baptism*, the Waters are so *presented*, and for the same or like *spiritual* Purposes.

II. Of the *Post-Oblation*.

The *Post-Oblation*, otherwise called *Commemoration*, may likewise be considered under *three Views*, or as containing *three Parts*.

I. The

^b *Iren.* L. iv. c. xviii. p. 251.

^c *Tertull.* contr. Marc. L. i. c. xiv. xxiii.

1. The first is, The offering to View, viz. of God, Angels and Men, under certain Symbols, the *Death, Passion, or Sacrifice* of Christ. We do the like (not precisely the same) in Baptism also: For, there we represent and commemorate mentally, vocally, and manually, (in *Mind*, and by *Mouth*, and by significant *Actions*) the *Death and Burial* of Christ our Lord.

2. The second is, the offering, as it were, to *divine Consideration*, with our *Praises and Thanksgivings*, Christ and his *Sacrifice*, pleading the *Merit* of it, in behalf of ourselves and others. We do something near a-kin to this in *Baptism* likewise, pleading the same *Sacrifice* of Atonement, with the *Merits* thereof, in behalf of the Persons baptized; offering the same to *divine Consideration*.

3. The third is, the offering up Christ's *mystical Body*, the Church; or ourselves a part of it^d, as an holy, lively, reasonable *Sacrifice* unto

^d *Fulgentius's* Doctrine on this Head is well worth the noting, as making the Church to be the *Sacrifice* offered, and likewise as interpreting the *Illapse* of the *Spirit*, conformably, of the *Spirit's* sanctifying that *mystical Body*, viz. The Church. He flourished about 510, and is of greater Antiquity and Authority than most of the *Greek, Latin, or Oriental Liturgies* now extant.

Cum ergo sancti Spiritus ad sanctificandum totius ecclesie Sacrificium postulatur Adventus, nihil aliud postulari mihi videtur, nisi ut per Gratiam salutarem in Corpore Christi (quod est Ecclesia) caritatis unitas jugiter indisrupta servetur. — Dum itaque Ecclesia Spiritum sanctum sibi cœlitus postulat mitti, donum sibi caritatis & unanimittatis postulat a Deo conferri. Quando autem congruentius, quam ad consecrandum Sacrificium Corporis Christi sancta Ecclesia (quæ est Corpus Christi) spiritus sancti de poscat Adventum, quæ ipsum caput suum secundum carnem de spiritus sancta noverit natum? — Hoc ergo factum est caritate divina, ut ex ipso spiritu corpus illius esset renatum, de quo ipsum caput est natum. — Hæc itaque spiritualis ædificatio Corporis

unto God: A Sacrifice represented by the outward *Signs*, and conveyed, as it were, under the *Symbols* of Bread and Wine.

This third Article of the *Post-Oblation* is seen also in *Baptism*: For, we are therein supposed to be *dedicated, consecrated, devoted*, thro' Christ, to God. On which Account Baptism has been look'd upon as a kind of *Sacrifice* among the Antients^e.

Nevertheless, the Sacrament of the Eucharist has more particularly obtained the Name of *Sacrifice*: Partly, on Account of the *Offerings* to Church and Poor in the *Ante-Oblation*, which are *peculiar* to that Sacrament; and partly, on Account of the commemorated *Sacrifice* in the *Post-Oblation*. For, tho' Baptism commemorates the *Death* and *Burial*, and indirectly

paris Christi, quæ fit in caritate, (cum scilicet secundum B. Petri Sermonem, Lapides vivi ædificantur in domum spiritalem, in sacerdotium sanctum, offerentes spirituales Hostias, acceptabiles Deo per Jesum Christum) nunquam opportunius petitur, quam cum ab ipso Christi corpore, quod est Ecclesia, in Sacramento panis & calicis ipsum Christi corpus & sanguis offertur. Calix enim quem bibimus, &c. 1 Cor. x. 16, 17. Fulgent. ad Monim. Lib. ii: p. 34, 35, 36, 37. Edit. Paris, conf. Fragment. p. 641.

* Cum venis ad Gratiâ Baptismi, vitulum obtulisti, quia in mortem Christi baptizaris. *Origen. in Levit. Hom. ii. p. 191. Ed. Bened.*

Holocausto dominicæ passionis, quod eo tempore offert quisque pro peccatis suis, quo ejusdem passionis fide *dedicatur*, & Christianorum Fidelium nomine *baptizatus* imbuitur. *Augustin. ad Rom. Expos. c. xix. p. 937. Ed. Bened.*

Ipsè homo, Dei nomini consecratus, & Deo devotus, in quantum mundo moritur ut Deo vivat, *Sacrificium* est. *Augustin. de civit. Dei. L. x. c. vi. p. 242.*

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directly the *grand Sacrifice*; yet it does not so precisely, formally, and directly represent, or commemorate the *Sacrifice of the Cross*, as the Eucharist does.

F I N I S.

ERRATA.

- P. 4. line 16. read *from the want*
- P. 9. l. 12. read *Subtilties*,
- P. 19. last line, read *calling*
- P. 26. line 32. read *Polan*:

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